The Priest

Edited By Priests For Priests

March, 1954

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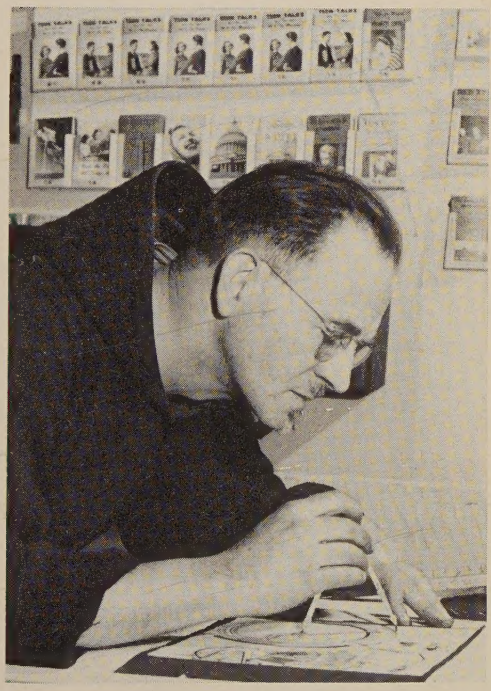
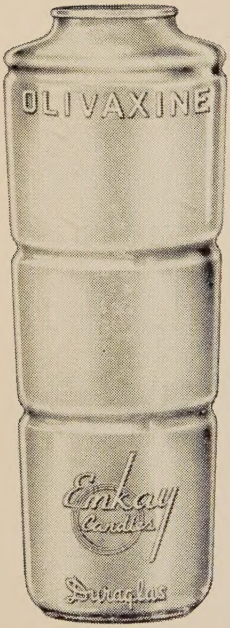
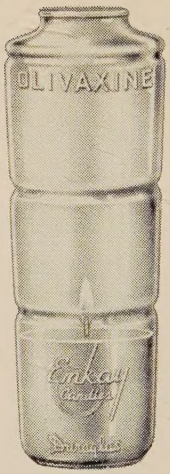


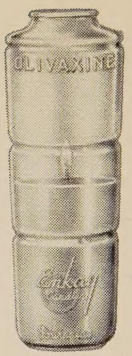
Bonaventure Fitzgerald, O.F.M. Cap.

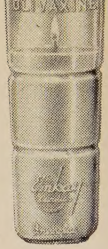
3,000,000 pamphlets a year

(SEE PAGE 195)









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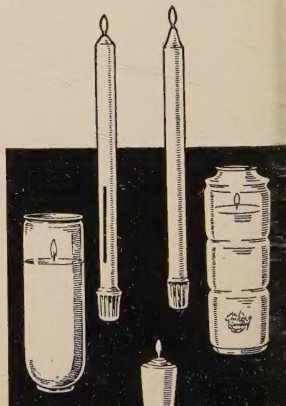

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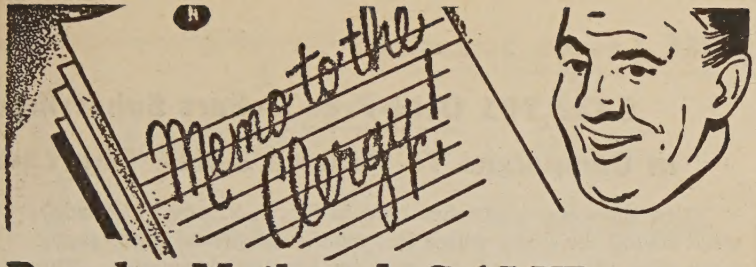

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ST. ANTHONY'S CHURCH Father Cuthbert Schoeppner Charleston, West Virginia	*Our Objective: $100,000* *Realized: $155,221* *Average Gift: $302*

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JUST ten years ago, the Capuchin Provincial transferred Father Bonaventure Fitzgerald to St. John's Church, across from Penn Station in New York. Father Bonaventure had already been working at publicizing the Church but now, with $400 capital and a volunteer typist, he decided to begin producing pamphlets according to his own ideas. He called himself the Catholic Information Society and set to work. To this day it's a society of one and he's it, at least as far as the executive side is concerned.

As a first step, he took the Catholic Directory and with his own hand addressed an announcement to 1,200 of his brother priests inviting membership. Of that number, 932 signed up, enclosing the much desired and very necessary fee. (A return of 75% on such a mailing is frankly impossible. But it happened anyway.)

Within a few years, 3,000 priests were members, buying the literature at a discount and pledged to distribute it among non-Catholics.

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So far he has distributed 20-million pamphlets and received slightly better than 10,000 applications for his correspondence course of instructions.

He is especially proud of a recent campaign put on by Bishop Waters in Raleigh that scattered about 115,000 of his pamphlets. Bishop Waters reports that a thousand converts resulted with an additional 500 signing up for instructions by mail.

With full cooperation on the part of America's 40,000 priests, Father Bonaventure is confident that our country would soon be Catholic.

Honors and Awards

THE following priests of the Diocese of Buffalo have been raised by the Holy Father to the dignity of
Domestic Prelate:

THE PRIEST **MARCH, 1954** **VOL. 10, NO. 3**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

Subscription Prices:

To members of Catholic clergy and religious in the United States and Canada, $3.00 per year, $5.00 for two years. To seminarians, $1.50 per year. Foreign, $4.00 per year, $7.00 for two years. To seminarians in foreign countries, $2.00 per year.

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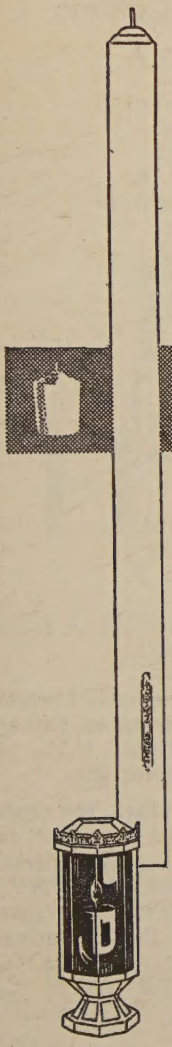
F. A. Fink — Business Manager
Martin E. Greven — Advertising Manager
Rev. G. J. Gustafson, S.S., M.A., Ph.D.
Rev. Richard Ginder, M.A., S.T.L., F.A.G.O. — Editors
Rt. Rev. W. L. Newton, M.A., S.S.D.
Rt. Rev. Michael Andrew Chapman
Very Rev. Ignatius Smith, O.P., S.T.Lr., Ph.D.
Very Rev. W. P. Barr, C.M., S.T.D., Ph.D.
Rev. Joseph F. Marbach, J.C.D.
Rev. John F. Cronin, S.S., Ph.D. — Associate Editors

Address all business communications to **The Priest,** Huntington, Indiana.
Address manuscripts and editorial communications to the Rev. G. J. Gustafson, St. Edward's Seminary, Kenmore, Wash., or Rev. Richard Ginder, St. Joseph's Church, Pittsburgh 33, Pa.



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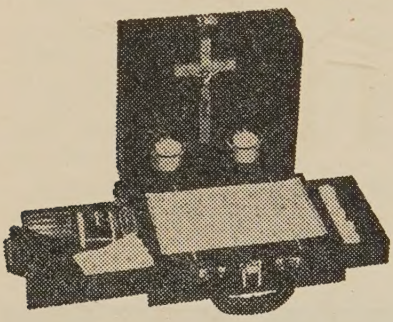

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Colagioia, Paschal L.
Ebner, Martin H.
Ferger, Edward J.
Geary, Leo A.
Herzing, Raymond F.
Kulpinski, Stanley J.
McCarthy, Bernard D.
McPherson, Joseph M.
Miller, Ralph M.
Neylon, John J.
Schwegler, Edward S.
Selbert, Eugene H.
Solleder, William P.
Szabo, Julius J.
Woulfe, Maurice
Wozniak, William L.

The dignity of Domestic Prelate has also been conferred on Father Francis Lahoud, Utica, N.Y., of the Lebanese Maronite Rite.

FROM the Holy Father, the cross "pro Ecclesia et Pontifice" to Benard, Edmond D., Springfield, Mass.; Burke, Eugene M., C.S.P.; Connell, Francis J., C.SS.R.; Fenton, Rt. Rev. Joseph C., Springfield, Mass.; Martin, Thomas O., Grand Rapids; Rush, Alfred C., C.SS.R.

From the United States Army the Silver Star was awarded to Cormac A. Walsh, O.F.M., who entered the service from Greenville, S.C.

The Commendation Ribbon went to Patrick H. Hanley, who entered the Army from Cole Camp, Mo.

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Davenport, Clement A., San Francisco;

Feeney, Robert C., Wilkes Barre, Pa.;

Knier, Aloysius M., Kiel, Wis.;

Morrison, John J., New York;

O'Connor, John F., Gloversville, N.Y.;

Saunders, Edward J., Chicago.

Ferdinand B. Demsher, Presto, Pa., received the Bronze Star, First Oak Leaf Cluster.

The Wearing of the Green

Latin Version by
M. D. Forrest, M.S.C.

NOTE: The original metre, though not classical, is observed in the translation for the sake of the melody, and the rhyme of the original is followed.

Audisti tu, carissime, quid ferant undique?
Hibernia trifolium vetatur crescere;
Patricium non amplius colemus congrue,
Nam lex crudelis prohibet gestare viride.
Napperio locutus sum, qui tensa dextera
Quaesivit de Hibernis et dilecta patria:
Cum viros atque feminas trucident, regio
Est omnium miserrima a mundo condito.

II.

Colorem rubrum quoniam jubemur anglicum
Gestare, erit sanguinis effusi symbolum.
A capite trifolium avulsum projice,

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P 3-54

Currente Calamo

At quamvis tritum pedibus florebit valide.
Vetare cum potuerit lex prata lepida,
Et vere sua arbores celarint folia,
Colorem dulcem auferam quem gero viridem,
Victorem tamen interim vibrabo gracilem.

Odds and Ends

THE Converted Catholic is conducting a drive for funds to send the magazine gratis into Catholic rectories. They claim that 6,000 priests are already subscribers, through the generosity of Protestant contributors, and are anxious to push their little hate-sheet into many more thousands of rectories.

* * *

Of special interests are the following items received during the month from NC-News Service:

It is reported that one Joseph Zacchello is giving anti-Catholic lectures at various places throughout the country. In view of this fact, the following information is sent to you:

Joseph Zacchello was validly ordained a priest of the Scalabrini Order (Congregation of the Fathers of St. Charles).

Born in Italy, he attended a preparatory seminary there, then came to the United States and had four years of theology here. He was ordained October 22, 1939 for the Scalabrini Order. He had assignments in Chicago and New York. There were various troubles. In March, 1944, he broke from the Church, simply walking out. Subsequently, he went through a marriage ceremony.

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Currente Calamo

He then became a staff member of *The Converted Catholic,* which is a vigorously anti-Catholic magazine. Later, he set up his own anti-Catholic organization, calling it the "Prayer League," and began editing an anti-Catholic magazine called *Christian Convert.* Since then he has been delivering typical anti-Catholic lectures and selling a group of anti-Catholic booklets written mostly by him.

* * *

A 2-column advertisement with a man's picture appeared in the Detroit News (recently) headed, in bold type, "Former Roman Catholic Bishop" and succeeded by further words as follows: "Speaks at Livonia Community Church, 15115 Farmington Road, Wednesday, January 20, 7:30 P. M. Ordained a priest in his native Austria, Dr. Carl Krzena came to the United States in 1923. A year later he was ordained a Bishop. He resigned from the priesthood in 1929."

From authoritative sources it has been established that never has a man bearing the name Carl Mrzena or anything like it been consecrated in the United States a Roman Catholic Bishop or a Bishop in any rite in communion with Rome. The standard work, "Dictionary of the American Hierarchy" by the Rev. Joseph B. Code, does not list him, although it carries the names of every Bishop ever consecrated in the United States.

* * *

Inquiries to the Chancery office of the San Francisco Archdiocese on the status of Joe DiMaggio following his marriage in a civil ceremony to actress Marilyn Monroe brought the response that he had

Privilege of the Faith Cases

Exemplified and explained in a 27 page pamphlet, 15 pages of which present a fully processed favorably answered case, the remaining 12 pages describing what the Holy Office in its practice today requires to be proved, or at least vouched for, in all cases of this kind.

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The Privilege of the Faith thus finds a more general and frequent application than the Pauline Privilege since experience seems to indicate that more marriages take place between the baptized and the unbaptized than between unbaptized couples.

This pamphlet sells for ONE DOLLAR. Remittance alone will be self-explanatory without the need of an accompanying letter or note, and will show whether one or more pamphlets are desired.

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REV. MATTHEW RAMSTEIN

P. O. BOX 509 — COVINGTON, KY.

The Pastor and Marriage Cases, 263 pp. $4.50 and Manual of Canon Law, 750 pp. $10.00, obtainable from the same author.

incurred automatic excommunication according to Article 124 of the decrees of the Third Plenary Council of Baltimore. Mr. DiMaggio's first marriage was to actress Dorothy Arnold in a church ceremony in New York. They were later divorced.

'Health of the Sick'

OUR Lady has many titles, some ancient and some very recent. The more familiar of the ancient titles were included in the Litany of Loreto in the middle ages. The time of the first World War saw the addition of "Queen of Peace," and we can all remember the day Our Holy Father added, "Queen assumed into Heaven." A very ancient title was brought to mind the other day when we picked up a prayer to our Lady, Health of the Sick.

Devotion to our Lady under this title is wide spread in Europe and Canada, but not so well known in this country. It is a devotion especially attractive to the sick, and who has not a sick person in his circle of relatives and friends? The missionary Sisters, the Daughters of Mary, Health of the Sick, say the Novena to Our Lady under this title from the 1st to the 9th of each month, and are making a special effort to foster this devotion during the Marian Year. They supply the prayers at cost: 100 copies can be secured for 75 cents from Mother Mary Angela, F.M.S.I., Vista Maria, Cragsmore, N.Y.

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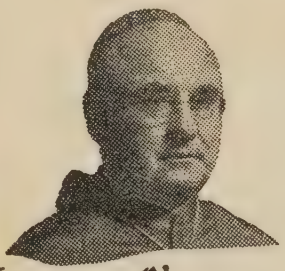

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Peter — Who?

WE had to check a reference recently on a medieval author whose name has long intrigued us — Petrus Comestor. Sometimes he is called Petrus Manducator; but in either case it comes out, in English, Peter the Eater! Why? Well, we finally got around to an answer of sorts. There are two conjectures; take your choice. He won his title from an admiring audience either because he devoured the learning of his times, was voracious intellectually; or because he simply, as we'd say colloquially, *ate up* Sacred Scripture, and stored it, says a disciple, in the "belly of his memory."

Varium et Mutabile Femina

PROBABLY St. Thomas never wrote it—"Mulier est animal vix rationale"—but if he did it was doubtless after two or three hours in the confessional. After years of an intense and occasionally fascinated study of the creature, we have concluded that she simply has no sense of logic.

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Item: She confesses eating meat on Friday. You ask, "Did you know it was Friday?" A man will answer Yes or No—but never a woman. Repeat: Never.

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out several times that it is forbidden *semper et pro semper*, salting your own discourse with "Understand?—See?—Do you follow me?"

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Christ was too tactful to elaborate His reasons for barring women from the priesthood — but just think of the wreckage they'd make of our dogma and moral. Or imagine a woman wearing the mitre in your diocese!

"Quo Velocius, Tanto Securius . . ."

AN old missionary, asked to bless a St. Christopher medal and reluctant to use the formula "ad omnia," improvised the following, which we consider not at all bad in view of the new 235 h. p. Buicks and Chryslers now crusing the superhighways:

Omnipotens et misericors Deus, benedic numisma istud in honorem Sancti Christophori, ut ejus intercessione, qui utitur, quo velocius tanto securius perveniat in vitam aeternam. Per Christum Dominum nostrum. Amen.

(On a second reading, do we detect a note of reverent irony in that final petition?)

Dr. Poling's Survey

THE following came in the mail some weeks ago, enclosing a prepaid reply envelope. Since we have no idea of whose mailing list was used, you might have received

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the same letter. If not, we know you'll be interested.

My Dear Friend and Brother:

As you know, the Roman Catholic Church has reported 1,071,897 converts (presumably from Protestantism) in the last ten years; a total of 117,803 for last year; and an annual total in excess of 100,000 for seven consecutive years. This report has been given wide publicity.

While *Christian Herald* does not dispute the Roman Catholic Church's right to publicize its claims as widely as possible, nor take issue with the figures themselves, we believe that it is unfortunate that the impression has been given that inter-faith conversions are a one-way street.

Across the country, thousands of Protestant ministers have received Roman Catholics into the membership of their Protestant churches. These ministers have not publicized it — properly, we think — nor made it an issue.

The time has now come, however, when we do a disservice to the cause of religious freedom and truth if we allow the Roman Catholic implication to go unanswered.

Obviously, conversion *is* a two-way street. It is the suspicion of many of us that the predominance of traffic is in fact in the Catholic-to-Protestant direction. Whether or not this is the case, a simple survey *Christian Herald* is making will uncover the facts. Your cooperation will be of immeasurable help.

All we require is your answer

Continued on page 270

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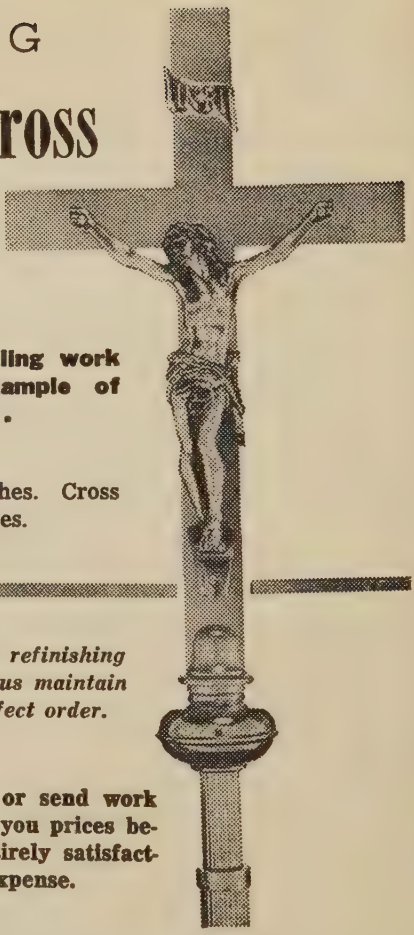

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The Priest

Vol. X MARCH, 1954 No. 3

Editorial Comment

Freedom For Filth?

THE Legion of Decency has been in existence for twenty years, and the writer, who is the only surviving charter member of it, recalls very distinctly how it originated and why.

The impression prevails that the Catholic Church whipped the big producers into line, while the truth is that the producers came to the late Archbishop Cantwell, of Los Angeles, to tell him that they liked the Code which had been drafted by Father Lord and the late Cardinal Mundelein, and that they would like to have an organization formed, which would place representatives in Hollywood to act as a censorship Board. This staff would relate manuscripts submitted for filming to that Code.

The nine largest producers of motion pictures, incorporated under the name "The Motion Picture Producers and Distributors of America, Inc.," sent representatives to the original meeting at Cincinnati, where the Legion of Decency was formed, with power to act.

The producers had said that there were too many censors over the country, and that censorship in many places was too arbitrary. To correct this they wanted one main office in the United States, whose censors would not use their own private judgment, but relate pictures to be produced to the accepted moral code.

Things have gone along nicely during the last twenty years. It is true that some pictures which do not measure up to the Code have been produced and shown chiefly in our large cities, but they were produced by those independents who did not sign the Code, or came from abroad, or produced by an individual like Howard Hughes, who would then write contracts with those exhibitors who would accept them.

Now comes a decision from the Supreme Court of the United States (January 18) declar-

ing unconstitutional the banning of two films, rated objectionable on moral grounds not by the Legion of Decency, but by the State Censoring Board of New York and Ohio respectively. The principle on which the Supreme Court acted is the constitutional provision that every one has a right to free speech.

The decision itself is not clear and those interested in keeping the movies and the bookracks clean are asking for clarification.

"The decision does not of itself affect the right of states and municipalities to refuse to license motion pictures which violate their statutes, nor does it do away with state or municipal censorship; but it does leave state and local government censorship bodies in doubt as to the legality of their action in censoring motion pictures," says Martin Work, Executive Secretary of the National Council of Catholic Men.

Representatives of Censoring Boards of six states were quick to call a meeting to discuss the meaning of the Supreme Court decision, following which they issued a statement reading:

"We must have another ruling in some other case from the Supreme Court to get better elucidation. Rest assured that there will be other cases. In these two cases the court did not rule on the major contention — that motion pictures should be free of all censorship."

The N.O.D.L.

The same confusion now exists among organizations, active in most cities, to prevent the dissemination of indecent literature. The publishers made a test case of the right of a Board of Censors to keep their products off the newsstands. It was in Youngstown, Ohio, where the Chief of Police had forbidden the regional distributor to bring to the local jobbers certain magazines and pocket-size books, rated "objectionable" by the National Organization for Decent Literature. The publishers won their case on the principle that no individual has a right arbitrarily to declare what was moral and what was not.

What Is To Be Done?

The Catholic people can still win the battle in both fields. They are an urban people, constituting from one-third to better than one-half of the entire population in all the large cities of the north—and it is only in large cities that the big theatres are located. Without being charged with a boycott, Catholics surely could be induced to remain away on the principle that motion picture producers or publishers are defying their Church. If nearly one-half of motion picture patrons should show resentment to the exhibi-

tor who defies the Catholic position on morals, the exhibitor would feel it keenly. The same effect would be felt by the distributor and seller of vile periodicals and books.

As to the motion picture, agents of the Hollywood producers told the Bishops at the Cincinnati meeting that they regard Catholics as constituting one-half of the entire population of the United States as far as their trade went. As we have noted, the big theatres are in the large cities and that is where eighty percent of all Catholics live. It may not have occurred to you that there are 20,000,000 Catholics living in our large cities where only 7,000,000 Protestants live. When we speak of "Protestants," we are thinking of active members of Protestant churches.

The producer of films, as well as the producer of evil literature, is thinking only of financial profit for himself, which is not a sufficient reason for patronage. Catholics would be thinking of the moral harm suffered, especially by youth.

It was represented to the Supreme Court that the Code of the Legion of Decency was nothing more than the Code of one religious organization, but it is a Code which ninety percent of the producers wanted to sign, a Code approved by millions of non-Catholics.

The publishers of the pocket-size books, containing, in large part, articles which were turned down by publishers of magazines because of their ultra-sexy character, have found that the paper bound books, which, because they are low in price, achieve a large circulation, have injured the sale of cloth-bound books. That is why the publishers issue both. The tendency is now to run a large edition, binding a small portion of it in cloth, and selling the balance to retail at twenty-five or thirty-five cents. Because of the contents of these pocket-size books, their sale is chiefly among youth, and to a very large extent among high school children, including those who attend Catholic high schools.

The Court usually upholds the publishers because of the American principle of "free press," while they would not think of upholding impure food, or the sale of narcotics, or the right of everybody to carry a gun. But should not the principle work against moral harm as well as physical?

Every organization has a right to have a Code for its members, and most of them — religious and secular—do have. When a Code as sane as that of the Legion of Decency, as well as that of the NODL, is challenged, should Catholics be expected to surrender it? Our government recognizes "conscientious objectors" to military service. It should, on the same

principle, recognize the conscientious objector to moral filth.

— ✠ J. F. N.

P.S.: The developments since the Supreme Court decision seem all to be favorable to the Legion of Decency. For instance, eight large producers have been reported by the press to favor the continuation of the Code as it is. They want no more than minor changes which will not affect materially the validity of the Moral Code which they and one other producer signed.

The Legion of Decency itself reports that it will go on classifying pictures as it has for the past twenty-five years, and it seems that is what Eric Johnston wants to have done.

Therefore the Catholic laity should not only continue to honor their annual pledge to remain away from theatres which carry "C" pictures, but to show their resentment by not patronizing those theatres for months to come.

The Legion of Decency and Catholics themselves are challenged when a "C" picture is brought to town and those who will have pledged themselves to honor the Legion's Code should, *on principle,* accept the challenge and let the exhibitor know that they do not intend to support him.

If Red China Gets In

No organization could be sound when its structure is riddled with Communists, atheists, traitors and spies. The current pressure to admit Red China into the UN—and even to give her a place on the Security Council, with the all-powerful veto—is in line with the eight-year record of Communist appeasement within the United Nations.

If Red China—which has murdered 7,000 handcuffed American boys and hundreds of Catholic and Protestant missionaries—is allowed thus to shoot her way in, then it's time for all Americans to demand that we get the United States out of the UN and the UN out of the United States.—**The Wanderer.**

Hold Your Horses

At the beginning of the nineteenth century in Philadelphia, the growing use of the horse and buggy on the Sabbath had caused such a decline in church attendance that the clergymen sought and were granted official permission, for a period of thirty-three years, to hang large chains across the city's principal streets and stop the vehicular traffic.—**True.**

God Returns to the Philippine Schools

Rt. Rev. Edward F. Casey

A victory won over militant irreligion

IN 1922 there were nine priests in the United States for every one in the Philippines, proportioned to the Catholic population of the two countries. Five years later the ratio had become twelve to one. That growing disproportion seemed to portend a tragic decay of the Faith in the only Christian nation of Asia.

When the writer of this article learned these facts he was principal of St. Thomas Military Academy in St. Paul, Minnesota, and pastor of the Parish of St. Therese in the same city. A Mill Hill Missionary who had lived in the Philippines for sixteen years, was my guest at the academy in 1922 and the two of us frequently talked over the religious situation in that American colony of the Oriental tropics. Sometimes we sought to weigh America's responsibility for that situation. The United States Government had paid $20,000,000 to Spain for the Philippines at the beginning of the century. Soon thereafter our Government sent back to their native land about 1,000 Spanish-born priests; about the same time all public funds were withdrawn from the schools wherein Religion was taught.

Msgr. Casey is now at the College of St. Thomas, St. Paul, Minnesota.

On the other hand the American Armed Forces, with businesslike energy and scientific skill, constructed splendid roads throughout the tropical archipelago, drained many of its pestilential swamps, and organized health bureaus in cities and towns, thus reducing the frequency of epidemics or eliminating them entirely. It was by these visible, palpable, outstanding benefits that America won the admiration, the gratitude, the loyalty of the Filipinos.

The question in the minds of the two priests — the one an English missionary, the other an American teacher—was this: have these brilliant achievements of the American Government in the Philippines tended to lure the simple Malay inhabitants away from the Catholic Faith, by which their ancestors through four centuries had been nurtured in a civilization which was peculiarly their own? The Spanish explorers who followed Magellan to the great group of more than 7,000 islands in the Western Pacific, found there a multitude of warlike tribes where piracy and freebooting, pillage and plunder were common means of livelihood; while head-hunting and human sacrifice were mingled with their religious rites.

One strong and enterprising tribe, the Moros, possessed the elements of a civilization which placed them a hundred years ahead of all the other Filipinos. The chief strongholds of the Moros were on the great island Mindanao in the south, but they were known and feared in other widely separated regions; for they were bold adventurers and were always well equipped for expeditions whether for trade or for war. In religion, however, they were Mohammedans; they refused, therefore, to accept the Catholicity which the Spanish friars propagated with fervent zeal. The Catholic missionaries found all of the other groups of Filipinos more simple and primitive than were the powerful and proud Moros. And all of the other tribes, except a few small groups of mountaineers, received the Christian Religion with the simplicity of children and readily assimilated its purifying and ennobling influence.

The results of these opposite attitudes toward Christianity have been very remarkable, and very instructive. For while the vast majority of the Filipinos, belonging to more than fifty tribes mutually hostile in their various forms of paganism, embraced the Catholic Faith and were moulded by its ennobling and pacifying principles into peaceful and friendly tribes, the Moros tenaciously clung to their Mohammedanism throughout the four intervening centuries. They are still fanatical followers of "The Prophet." But for the last hundred years they have been classified, socially, officially, and legally as one of the "Uncivilized Tribes." Moreover, wherever the Moros predominate, garrisons of armed troops have to be stationed among them to prevent or suppress the murderous outbreaks against one another as well as against visiting strangers. Throughout the Philippines the two terms "non-civilized tribes" and "non-Christian tribes" are used interchangeably. The Moros have not noticeably degenerated; their religious beliefs have deprived them of the civilization which is one of the inevitable by-products of the Catholic Religion whenever and wherever it has been free to grow.

More Priests Needed

Among pristine peoples living close to nature, unaccustomed to the many conveniences and embellishments of modern life — whether civilized or scientifically savage — the garish glitter of material splendors might very easily intoxicate and bedazzle the populace and its leaders. Would the simple Malay Catholics of the Philippines be thus betrayed into the worship of materialistic idols by the vigorous, magnificent accomplishments of the American regime, which so strongly emphasizes the temporal wel-

fare of society that the surpassing value of the human soul is frequently forgotten? The only possible escape of the Filipinos from such a fate would be a great increase in the numbers of zealous priests and teaching religious.

Pondering over such thoughts, the present writer still hesitated for five years to abandon his labors in the Archdiocese of St. Paul. And yet there were several priests I knew of, capable men, who were perfectly willing to undertake the work that I was then doing. But I knew of none who was interested in going to the Philippines; none to whom had come such opportunities to learn the conditions confronting the Church in those Islands, as had come to me. Did this knowledge constitute a providential command to go to the Islands in such desperate need of more priests? No, not a command. But was it an invitation? Perhaps it was. Yet I was enjoying the work I was doing. But the longer this debate went on in my mind the more insistent became that calm admonition of the Good Shepherd: "And the hireling flieth because he is a hireling and hath no care for the sheep."

Early in May, 1927, I applied to Archbishop Dowling for a transfer to the Philippine Missions. I spent a year at Fordham University and another year in Australia in preparation for my work in the Orient. The Apostolic Delegate to the Philippines, Archbishop William Piani, D.D., assigned me to the Diocese of Lipa, sixty miles south from Manila. There His Excellency, the Most Rev. Alfredo Verzosa, D.D., commissioned me to organize the Catechetical Instruction in the public schools which were within the limits of the Diocese. In accordance with a law enacted about 1915, any priest or other minister of religion might, either in person or by his authorized representative, instruct, for a maximum of three half-hour periods per week, those students whose parents requested such religious instruction. The Principal of each school appointed, subject to the approval of the Division Superintendent, the class-room and the times for such instruction.

American Prestige

Archbishop Michael J. O' Doherty, D.D., of Manila, Metropolitan of the Ecclesiastical Province of the Philippines, informed me in our first conversation, that less than four percent of the Catholic students enrolled in the public schools of the Philippines, were attending the authorized classes in Religion. On that occasion His Excellency made another observation tending to prepare me for difficulties. "The Bishops of these Islands," he said, "are going to be watching your work in Lipa with very attentive in-

terest. You have so many advantages: in the first place you are an American, and that alone gives you great prestige in the Philippines, with all classes of the people; then you have taught for years over there, in both public and private schools; if you fail we might as well throw up our hands in defeat."

Five years later I wrote to the Archbishop acknowledging that I failed miserably, so far as numbers attending the classes in Religion were concerned; in fact those numbers had dwindled from year to year. But I was not yet ready to throw up my hands in defeat. For I had discovered a conspiracy among the highest school officials themselves, to strangle all religious instruction in public schools throughout the Philippines, notwithstanding the law that authorized such instruction. My attempts to expose that conspiracy and to break it might fail — might, indeed, send me to jail or to prison; for those law-breakers were powerful, adroit, and unscrupulous. Long experience in the inner circles of the Government had given them an influence far greater and more elusive than their legal authority; so it was impossible for me to even guess what their line of defense might be, whether legal or extra-legal.

But a million innocent children were being robbed of their Faith every year without realizing it. Their parents, even those who surmised the evil, were helpless against anything that the great Bureau of Public Instruction might do. If my attack on any member of that Bureau as a law-breaker should fail, should send me to prison, what then? In prison I would not be tormented by that divine admonition, "The hireling flieth because he is a hireling." No matter what the struggle might bring to me, I was determined to test the teeth of those wolves.

Among those who deplored the sinister significance of the public school absentees from the classes in Religion, none was more deeply concerned than our Apostolic Delegate, Archbishop Piani. Always hopeful, always encouraging, His Excellency was convinced that the situation called for a crusade of organized prayer for the schools. In November of 1935 the Delegate handed me a leaflet on which I read the following:

Prayer for the Schools of the Philippines

O God, by whose grace "Law-givers decree just things," give to the law-makers of Thy favored nation, the Philippine Islands, wisdom and courage to provide a system of schools truly religious, that Thy children may learn to know, to love

and to serve Thee. Through Jesus Christ, our Lord. Amen

Under the ardent but gentle direction of the Apostolic Delegate, several of the Ordinaries were soon circulating 30,000 copies of the prayer among their flocks. The prayer was printed in both English and the chief dialect of the nation, Tagalog. All were urged to say the prayer daily and to teach it to their children. Archbishop Piani approved of the fight we were waging for the cause, but he was anxious that our fighting arms be well supported by a multitude at prayer.

The regular circulation of the Delegate's leaflet and its daily use among the people, began in January of 1936. Two months later I was a guest at St. Rita's Hall in Manila, the archdiocesan hospice under the direction of the Rev. Russell Hughes, Maryknoll Missionary. With him and me at the breakfast table was the veteran Jesuit missionary, Rev. Joseph Mulry, S.J. Both men were from New York, and their chief charge at that time was the editing and publishing of *The Philippines Commonweal,* the new Catholic weekly sponsored by the Hierarchy of the Philippines.

Their main topic that morning was the difficulty they had, up to the present, experienced in finding any definite action by which the law for religious instruction had been clearly violated by the man who was chiefly responsible for smothering the classes in Religion. I listened to these zealous priests deploring this difficulty which had, so far, prevented any legal action against the most guilty official.

After some time I remarked that I knew there was real danger in attacking this official; but the attack must be made if the Catholic Faith of the growing generation was to be preserved. Then I added: "You men deplore the difficulty of finding any clear violations of the law by this official, because of his adroit skill in covering his tracks. But for the last seven years I have kept a journal of my catechetical experiences in the public schools wherein I have taught in person, as well as many incidents told to me by my catechists in other schools. Now many of these records show that this man has repeatedly broken the law by protecting and promoting his subordinates whose offenses were punishable by dismissal from all connection with the school-system of the Philippines. There are plenty of witnesses to substantiate every statement in that journal. And I can assure you there is plenty of dynamite in that notebook. If you men so decide, I will gladly make use of your weekly columns to expose this enemy."

Bolo For Hire

Both men were silent for a long minute. They knew that

we were facing a momentous decision; a decision that might well involve a life-and-death struggle. The stronger our case might prove to be before the law, the more likely those enemies we had to deal with would make use of other weapons. The gangsters in the Philippines seldom use guns; the bolos are just as deadly and make less noise. Moreover, the bolos, on account of their wide variety of uses on farms and in forests, in swamps and on mountains form part of the eqiupment of almost every family. Those knives of hardened steel with the keen razor-like edge may be used to trim the velvet lawn, or harvest the ripening banana, or clear the path of the forest-ranger. But I have given the last rites to dying men—victims of sudden quarrels—and the impulsive thrust of the bolo. I was assured by one man, who still called himself a Catholic, but the product of a public school and one who had given up the practice of his Faith—that he would kill a man for fifty dollars.

So from more than one angle, the situation confronting the three missionary priests in St. Rita's hall that morning, was very serious. But the most serious case generally found Father Mulry ready to lighten things up by a bit of humor. So it was now. After a silent pause, he threw his head back, gazed at the ceiling and mused: "Let us see — this is March seventeenth; well—St. Patrick's Day is a pretty good day to start a fight." Then when he found us smiling he continued, affably but more seriously as he looked at me, "Suppose you write out what you have in mind; then we'll see if we can use your stuff."

"Good," I said. "Have you a a typewriter available?"

"Yes," said Father Hughes, "several of them; come with me to the commercial room."

I spent the entire day writing my "Letter to the Editor." It appeared on the Editorial Page of *The Philippines Commonweal* of March 19. So we placed our crusade under the patronage of St. Joseph and St. Patrick. Those wise patrons of ours may have had something to do with the line of defense taken up by the accused schoolmen. Notwithstanding their adroit skill in dealing with all former complaints, they seemed to have lost all their cunning in their attempts to refute our accusations. Each time they broke silence they said exactly what we wanted them to say. Their defense only added fuel to our furnace. In the end silence became their only safeguard. And in the meantime the "Prayer for the Schools of the Philippines" was being circulated and used daily in ever-widening circles of congregations, schools, and families. In the United States as well as in

the Philippines the prayer was taken up. One priest in America spread more than 200,000 copies. So, for those who know something of the power of prayer the results of this battle for souls in the schools of the Philippines, have not been very surprising, but very gratifying, even though the fighting is not yet finished. It was on January 18, 1937—just ten months after the opening attack on the anti-religious conspiracy — that the ringleader fled from the Philippines a thoroughly discredited fugitive.

A Change in Atmosphere

How that one event changed the atmosphere of the public schools throughout the Islands! The 30,000 teachers — 98% of them Catholic—were no longer slaves to fear of demotion or dismissal for some inadvertent word or act that might be reported as "Catholic propaganda." They were no longer obliged to maintain a pose of frigid, stony indifference toward the pupils assembling for the Catechetical Classes in their school-rooms, and a similar pose toward the volunteer instructors arriving for the same classes. On Saturdays and Sundays those teachers in public schools, now freed from the sinister presence of their bigoted dictator, could teach catechism or preside over the meeting of a parish society if their pastor invited them to do so. And the Catholic children in school, no longer discouraged by the chilly frowns and vacant stares of their teachers when the "Religious Class" was announced, soon began flocking into that class in numbers that multiplied with the passing weeks. To cite just one example: in the town of San Jose, Batangas, where one of my most zealous catechists was able by force of heroic exertions to muster a class of twenty pupils in the public school during 1936, more than 300 children were taking religious instructions a few days later.

Romulo and Russia

But even though the "four percent classes" of the 1920's and 1930's may have grown to forty percent classes by 1940, that was only the first phase of the struggle. Fully half of the children in the public schools remained uninstructed. So the "Prayer for the Schools of the Philippines" continued to be propagated in the Philippines and in America. Independence for the Philippines was inaugurated in 1946, closely following the four years of devastating war. The breath of liberty seemed to instil a new life into the native sons of the young Republic. At home, Ramon Magsaysay, a brilliant army officer during the war, turned his talents and his courage to the stern suppression of the anarchy instigated by Communists among the Hucbalahats; and then won the "Hucs" them-

selves by statesmanlike justice and fair dealing.

In America an older veteran of the Philippines, General Carlos P. Romulo, who had, back in the early thirty's, been awarded his doctorate in philosophy by Notre Dame University, had since then become the Philippine ambassador to Washington and delegate of the new Republic in the Assembly of the United Nations. In the latter capacity, single-handed, in 1945, while the amorphous assemblage of "delegates" from every corner of the earth were striving to organize the United Nations in San Francisco, Romulo representing the youngest republic on earth, he began a crusade for the formal recognition by the United Nations Assembly of the authority of God. With every form of religious belief represented by the delegates no formula of prayer acceptable to all was possible. So General Romulo strove to win the only form of recognition that was possible in that heterogeneous gathering, i.e., the opening of each session by a brief silence for individual prayer. Franklin D. Roosevelt had just died and the newly installed President Truman had not yet acquired his "sea-legs" for the Ship of State; so the Secretary of State, Edward R. Stettinius, was acting host for all the delegates. In the course of the Filipino General's introductory talk with Stettinius he said: "Mr. Secretary, if this body fails to recognize, in any way, the authority of a divine power, that will be a great initial victory for atheistic Communism. Yet on the other hand it is impossible for any minister of any religion to use any form of vocal or verbal prayer that will be acceptable to all the delegates; that is self-evident. So I would suggest that we incorporate in our rules of procedure a clause requiring one minute of silence for the individual prayer of each delegate to his own God."

Stettinius Was Afraid

Stettinius threw up his hands in dismay: "I beg of you, General," he said "that you do not insist on this idea; we simply cannot afford to offend the Russians."

"I would not willingly offend any delegate unnecessarily," replied Romulo, "but I am completely persuaded that so long as we ignore the authority of God, we shall make no real progress toward world-peace. Believing this as I do, without any shadow of doubt, I intend to work steadily for this measure."

The General was as good as his word, but it took him and his gradually increasing body of supporters seven years to win that revolutionary measure. Then early in 1953, Romulo, having won the greatest victory over atheism in the eight-year history of the United Nations, went back to the

Philippines; for many of his fellow citizens were calling upon him to permit them to nominate him as a candidate for the Presidency of his native land. For the able editor and author who had been closely associated with the leaders of political "Philippinas" for more than a generation, and had then won a great victory for the free world against the most powerful dictatorship on earth—such a one might well be expected to lead the young Republic of the Orient safely through the turbulent dangers of world-wide tensions.

In the Philippines, however, General Romulo found that the administration which had become strongly intrenched in power under a president who had floundered through several difficult years, was determined to perpetuate itself. With the strong leverage of patronage in its hands it seemed likely to succeed, at least in the elections coming in November of 1953. Leading the opposition was the brilliant young Ramon Magsaysay. General Romulo might well be expected, if he should become the third candidate, to win out over both these rivals. Yet Romulo was convinced that a new administration was sorely needed; and a three-cornered contest might easily spell victory for the old regime. At best, the outcome of such a triplex struggle would be extremely doubtful. The General might be reasonably ambitious, but the welfare of the nation was more important to him than his personal ambition. He withheld his name from the candidacy and became campaign manager for Magsaysay, who received more than two-thirds of the national vote.

Enter Magsaysay

The overwhelming victory of President Magsaysay last November constitutes a new epoch in the struggle for Religious Instruction in the public schools of the Philippines; for when Ramon Magsaysay became a candidate for the presidential office, his leading pledge was really a revolutionary move in political circles. For the first time a candidate seeking the office of Chief Executive in the Islands promised that, if elected, he would make it his first duty to see that every child attending a public school in the Philippines would have adequate opportunity to receive Religious Instruction.

That campaign pledge of the courageous and straightforward Secretary of Public Defense intensified the f e r v o r and strengthened the confidence of the millions who for eighteen years had been praying for the law-makers of the Philippines and for the system of schools they would provide in that Catholic country. The overwhelming victory by which Ramon Magsaysay was swept into office was a tribute, indeed, to

his unblemished public record as well as to the generous and wise support of his experienced campaign manager, the veteran General Romulo. But in that floodtide of three million votes, the nation breathed a benediction of thanksgiving on the man who had assured them that their schools, after an interval of fifty years, would once more safeguard the Religious Faith of the rising generation and provide opportunities for the instruction of the children by catechists under the direction of their pastors.

Such an administration constitutes a magnificent challenge to the Bishops of the Phillippines. The State throws open the doors of its schools in welcome to the instructors of religious doctrine. The Bishops must supply those instructors in sufficient numbers to meet this God-given opportunity. The actual picture in those beautiful Islands seems to be taking shape in exact word with the petitions of the Prayer which the representative of the Pope began to propagate eighteen years ago.

Critic, Beware!

The literary judgment of our literary lights hasn't always been of the highest order. According to David Gunston, writing in the *Irish Rosary,* Samuel Pepy's "took no pleasure at all in *Twelfth Night,*" and thought *Romeo and Juliet* "the worst play I ever heard in my life." Byron called the Bard "a damned humbug"; and Coleridge wrote of *Measure for Measure,* "A hateful work though Shakespearian throughout." Nor was Shakespeare the only target of his fellow writers. Horace Walpole referred to Milton's "barbarous prose" and called Boswell's *Life of Johnson* "the story of a mountebank and his zany." To end what might be a long list, Carlyle called the work of Charles Lamb "diluted insanity"—Fr. Lahey in **Ave Maria.**

The Lord's Day

For the majority of Christians, Sunday is undoubtedly a day of rest and rightly so. But for how many is this rest really concerned with God? Who among them, when they have once been to Mass, still feel that they continue to be involved in the Lord's Day, a day which belongs supremely to Him, a day which in the long continued story of our lives and cares, He has reserved to Himself in order that we shall turn to Him in prayer, peace and praise?—**Cardinal Suhard, The Meaning of God.**

Common Sense in High Gear

Advanced classes for the laity

John M. Donelon, C.S.P.

"GOSH, padre, you make this straight thinking a project!"

"The trouble with common sense is that it's not so common. The only trouble with horse-sense is that it seems as if only the horses have it . . ."

The padre's voice droned on, occasionally becoming quietly insistent when a point was to be made or underscored. As the lecture came to a close, the priest gathered his notes spread before him and inquired:

"Any questions?"

A pause and then the original speaker raised his voice:

"Not this time, Father, but once I get the hang of this thing . . . hold on to your hat!"

Amid quiet laughter the assembled group d i s s o l v e d through classroom doors and down the corridor. It was the opening lecture of a course, which for the want of a more dignified academic label, had been dubbed "Common Sense in High Gear."

In October, 1951, the Holy Name Society of St. Peter's in Toronto, with the permission of the pastor, launched a class in Scholastic Philosophy as a sort of trial balloon. Registration was open to all with fair warning. This was not a study club. This was no series of lectures. The experiment was born of an executive meeting's "after business" bull-session three months previously. Two crack salesmen of representative firms in the city, officers of the HNS, had spearheaded a discussion on the possibilities of applying modern sales methods to Catholic Action. One proposal after another was discarded as the conversation wound torturously through over-ambitious plans and the wee small hours.

"I've come to one conclusion, Father," said the superintendent of an insurance sales staff, "we don't know enough about our product to be convincing!"

The presiding padre, an early Mass staring him in the face, was anxious to conclude the rambling.

"You men know your Faith. What you're asking for is the kind of program we get in the seminary. Logic, metaphysics and then large doses of scientific theology."

"I've been to these 'Theology for the Laity' routines, Father," joined in another, "but either the classes are too large or my head is too small!"

"I'm afraid I would have been in the same boat, Johnny," rejoined Father. "I got what I did by the grace of my mother's prayers and garden variety

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Father Donelon writes from Toronto.

sweat in a regular class schedule."

The secretary came up from behind the business meeting's minutes that he had written up during the general talk:

"Couldn't you work out a class like that for us?" he yawned. "My mother would pray for me!"

A dead silence.

Father began to see visions of more than an early Mass. Philosophy notes, theology notes. Well thumbed and margined in pencil. All neatly typed and filed from seminary days. Precisely phrased in the technical terminology of the schools and all in Latin! Reduce this to an orderly and "listenable" series of lectures on logic, psychology, metaphysics, epistemology and — theology! Could it be done? Well, he would be found trying! But where in the world were you going to get a group willing to subject themselves to the discipline, to the homework, to the collateral reading necessary, and who was going to go for examinations a f t e r having probably been out of school for several years?

The Class Is Started

Three months later, a translator for an insurance company, a pattern-maker, a stenographer for an engineering research firm, a purchasing agent, several clerk - bookkeepers, three private secretaries, a cab owner, a normal school student, a certified accountant, an advanced music student, a medical record librarian, a factory worker, a designer, a commercial artist, composed a get-together that was rounded out by three housewives, one of whom, the mother of five, possessed an A.B. in Honor Classics and an M.A. in Education. This was the first class roster of "Common Sense in High Gear."

To eliminate the sheer drudgery of note-taking and as an aid in traversing u n f a m i l i a r ground, mimeographed outlines are distributed weekly for the class to follow. Gradings for the examinations are of a critical character rather than numerical, and remain confidential between the lecturer and the individual.

Previous to the inauguration of this course very few had even heard of Maritain, Gilson, Karl Adam, or Mortimer Adler. None had read them. One year and a half after the class had assembled for the first time, most were variously in process of re-reading *True Humanism, Preface to Metaphysics, Spirit of Medieval Philosophy, The Son of God* for the third and fourth time, determined to learn. An ambitious few had purchased copies of their own which they could pencil-mark at will.

Agonizing weeks of fumbling through basic syllogisms, essential definitions, analogy, the force of a *reductio ad absurdum,* the axiomatic principles of

identity, sufficient reason and finality, causality in the contingent order, the concept of being perceived in act and potency, gradually began to make sense in the wake of buckets of "sweat and tears." At the present time every member of the group possesses his or her own copy of *My Way of Life* (Precious Blood Confraternity edition of St. Thomas) employed in the role of handbook.

Summer Sessions Also

June, 1952 saw the first twelve months of the "experiment" come to a close, but a summer lay-off was neither expected nor desired. A reading seminar carried through the warm weather for all who made it a point to be present for an informed gathering over coffee-and. A visiting obstetrician on a research fellowship to the University, and a graduate engineer who fled the Hitler regime with a price on his head, were impaneled by the now knowledge-hungry group to bring science and politics into a focus born of an on-the-scene observation.

More often than not the buns went untouched and the coffee got cold in the hours-long rehash of what had been learned or of what was hoped could be learned.

Every lecture included a direct application to a practical growth in the love of God, a better understanding of the Mass, a deeper appreciation of the New Testament. Out of the latter, "go teach all nations" had been probed for its deeper meaning: "Go make disciple-making disciples!"

"Common Sense in High Gear" is completing its second summer of reading seminars. The oftentimes all too warm evenings saw discomfort forgotten or ignored in the discussion and analysis of Father James Maguire's *Philosophy of Modern Revolution.*

"Common Sense in High Gear" is no study club as has been said before. Neither is it a bull-session. The course for the third of a scheduled four-year cycle is already in preparation and will be a psychological analysis of the nature of man in the light of Thomistic principles.

Father Murray, editor of *Information,* was constrained to remark: "Five years ago such a program would have been unthinkable. It is heartening to realize that not the few but the many are awakening to the necessity of thinking more deeply."

Experts Are Needed

Let us take an analogy from economic life. Labor unions of the brick-and-mortar era were often hoodwinked by economic theorists who palmed off a slightly higher wage increase at the price of a far higher cost-of-living index. Today, labor has its own statisticians, index analysts, economic experts,

who dig behind the surface phenomena of legislation and arbitration for the hidden and long-run implications. In the field of bringing the love of God to man and getting the love of men to focus on God, there is dire need of experts and more experts. Too long have the children of this generation been wiser than the children of light.

"Common Sense in High Gear" began as an experiment and is still in the experimental stage. It makes no boasts. No predictions. Here they are. In office, factory, classroom and home where the padre could never hope to set foot, he finds his hands multiplied—at present writing—twenty-three fold. One member of the group has organized a second class of t w e n t y-o n e non-Catholics, mostly university students, and has charmed them Pied-Piper fashion into a beginners' group similar to the original one.

The spadework has produced some of the purest gold and given promise of unearthing a vast treasure of Catholics who yearn to be apostles, who hunger to be "fishers of men." The persevering enthusiasm with which this program has been received derives in a large measure from the realization that at long last here are tools with which to work. Those wonderful beings who punch time-clocks and catch buses, who, all too often, love a little and hate a lot—just plain people—are hungry for the Eternal Truths. "Common Sense in High Gear" has achieved its high ideal on a limited horizon in providing the traditional working principles of perennial philosophy exemplified in the teachings of the schools.

To Keep Us Young

One may permit oneself, politely, to share the amusement of a **British Weekly** reviewer recently reading a new edition of the Elizabethan Archbishop Bancroft's book denouncing the Puritan Browne, "Who combined in his theological person all the heresies of Novatianists and Donatists, Anabaptists and Catabaptists, Eustathians, Hyrdoparastates, Encratists, Anthropomorphites, Cathaists, Priscillianists, Eutychians, Acephalists, and, I think, a lot more." The Archbishop himself, of course, being free from taint.

I have read somewhere that St. Augustine of Hippo had over 80 recognized heresies to combat at one time. Hence no doubt his famous remark that heresies are sent us (Catholics) to keep us young.—**Exchange.**

Mass In English? — Why and How?

Manifold problems militate against it

Rt. Rev. Michael Andrew Chapman

IN recent months we have seen, and heard, a good deal about the movement afoot among the clergy (to a much less extent among the laity) in favor of a "vernacular liturgy." It has been discussed from various standpoints but, so far as I know, no one has come forward to tell of any actual experience with, or of, such a form of Divine Worship. As one who for half a lifetime worshipped in such wise, heard, took part in, and for a decade of years, officiated in such a rite, it may be that I may have somewhat to say of some slight value in such a discussion. For the "Communion Service" of the Episcopal Church, whatever may be said of its theological implications, is the closest approach to a liturgy of the Mass in English that can be found, and there would be few to question it as an example of stately, sonorous, elegant and devout liturgical writing. While the Anglican claim to possession of an "incomparable liturgy" may not be allowed in these pages, it would be idle to question its excellence or to imagine that anything comparable to it has yet been produced in our language. Yet at the risk of striking a discordant and personal note I must say that, after thirty years of "saying Mass" in Latin, I have not nor ever did have any regret in making the linguistic change, and I find even the monotony of the "Blind Man's Missal" preferable to the "majestic prose" of the Book of Common Prayer.

To be sure, even as a boy I felt that Latin was the only tongue worthy to be used in the worship of God, and was aware of certain practical as well as aesthetic difficulties in the use of a vernacular liturgy, quite aside from such theological considerations as, for example, that Divine Worship is offered to God, rather than to or for the edification of the congregation assembled to honor Him. If they are edified, so much the better. As often as not they weren't. On the human side there were such jarring notes as local "accents," individual elocutionary idiosyncracies, the distractions inevitable in hearing "nasal cacophanies" and, be it said, the boredom of hearing the same forms over and over, which in the Latin Mass hardly ever seems to oppress either officiant or *circumstantes*. I do not know why this should be so, but I do know that it is so. Perhaps there is a mystical explanation, in that the liturgy of the Mass

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"Peregrinus Gasolinus" in high gear.

clothes a living Reality, while other forms can only be, at best, the *sindones* left in the empty tomb.

I am somewhat at a loss, then, having escaped such disabilities, to understand the anxiety of some of my brethren to set up a *schema* of vernacular Mass, especially in view of the practical and philological difficulties which may well prove to be insurmountable, as I venture to think (and certainly hope) they will. A vernacular liturgy has never been regarded as a *sine qua non* by the Catholic Church, and so far as I can discover, was only offered by "the Reformers" as a means of getting away from "t h e never-to-be-sufficiently-execrated Mass." That Cranmer produced an admirable liturgical Service which closely followed the outline of the Catholic Mass was not because he wished to give the Church of England as by Law Established an English Mass, but because neither he nor any of the dissidents of his time could possibly envisage any other *schema* for Divine Worship. The stress was on Holy Scripture and they thought vernacular services "scriptural," so the rites of the Book of Common Prayer echo the contemporary translations of the Bible.

But for a millenium there had been no evidence of desire for a vernacular liturgy. True, the Catholic forms had all of them begun as vernacular forms. But which of them continued so for long? Perhaps the expansion of the Church from local manifestations into a world-wide organization had as much to do with crystalizing the Roman Rite as did the history of the dying Empire. Either way, it was not upon a vernacular rite as such that the Church insisted, so much as the Mass itself as a center and evidence of unity, the Latin Rite as that of the Holy See, the center of unity. So the Roman Missal became the norm, the canon, only less than the Holy See itself as a binding and unifying force in the world.

Is It Necessary?

The question must be raised, indeed it has been raised, whether a vernacular Mass is either necessary or desirable. I use the word "Liturgy" in its strict sense, as the Ritual of the Mass and the official prayers of the Church which stem from and cluster about the Holy Sacrifice. There has always been a certain freedom in popular "devotions" though even in them there has been, so to speak, a Latin flavor. But we are speaking now of "official" forms, and so we must hold a wide view, we must think of this matter in terms of the universal character of the Catholic Church. But so far as I am aware, the protagonists of a liturgy in English for our American Catholics do not contemplate a universal

application of their so-called principles. Is it consistent to desiderate this great aid to worship (if indeed it is such) for the United States alone, and what of the enormous numbers of American Catholics, to whom, even yet, English is not a vernacular? Are we to ululate for five or six vernacular Rites in the U.S.A. alone, and say nothing of the mother tongues of countless peoples and tribes throughout the world, some of which at least we may hope ultimately to reach with our missionary activities?

What, then, would become of the great unitive power of the Mass? And, what, incidentally, to the "apologetic" for the use of Latin in the official rites of the Catholic and Roman Church? Only the fact that the "Reformation" prayer books were *ex profeso* national and local made them possible at all, for those who compiled and used them were obsessed with the desire to get out of and away from the Catholic Church (as they knew it) and to set up an ecclesiasticism parallel to the emerging nationalism of their age and time.

How Much To Translate?

The questions raised recently in these pages were pertinent, all the more so in view of what I have ventured to add to them. To the problem of "translation vs. an entirely new liturgy" there might be a very practical *scholion.* In the scheme of our friends, how much of the Mass must be vernacular? If only those portions in which the congregation is directly involved, the pericopes (which we give them anyway on Sunday and holydays), the responds, the great anthems, *need* translation, what of the "secreta" and canon, which they must, unless important rubrics are to be altered, read "to themselves" in their Missals? But even this much "englishing" of the liturgy involves enormous problems. We are at once confronted with philological difficulties of the first order. What kind of English? Who is to write it for us? How long would it be vernacular? Against the static crystalization of the Latin we would be "up against" the fluidity of English, perhaps the most quickly changing tongue now spoken on earth, idioms constantly in flux, vocabulary enlarging from day to day, and a variety of educational strata in the pews, if not at the altar, which (as has been said by a former contributor much better than I can say it) makes the language of one group all but incomprehensible to another.

Who is to produce this English Liturgy, whether it be translation or *de novo?* We have, thank God, developed no modern Cranmer! And our group efforts have not, up to now, been distinguished for literary merit (*pace* the earnest

scholars who evolved the "Confraternity" New Testament). It cannot be said that we have a tradition of ceremonial language (other than Latin); such matters as "the solemn forms" thee and thou, especially "thine," which the Confraternity scholars never mastered, would have to be authoritatively settled, to say nothing of how such words as "blessed" should be pronounced!

"All Or Nothing"

Which brings us to the very important matter of authority. Short of a Papal Commission of experts and such a documentation as "Pius Episcopus" such local, even national, *imprimatur* as might be forthcoming would only minister to the inevitable confusion and "strife of tongues." There would be even greater "admiratio" than the vernacular Mass itself would undoubtedly arouse in the minds of our good people. For a "permissive usage" would be worse than useless. It must be all or nothing. And if this be true for the United States, why would it be less so for the Universal Church? Short of the imposition of an unlimited number of vernacular liturgies on the Universal Church, the limited, local, even national adoption of such rites would be nothing else but a disruptive force of disunity.

Even at so casual a glance as this article affords, such a universal change would present practical difficulties of very real importance. Take, just for example, the matter of the chant. Could it be adapted to even one of the modern languages without impairing if not destroying its artistic perfection? For the chant is *music set to words,* not words set to music, and those words are Latin. Play on your phonograph the record "Liturgy Music in English" (Columbia M L 4528) and you will see at once what I mean better than I can put it in words. You will see, too, how well the chant can be done by amateurs, and also you will get a hint of what might come about were we obliged to find a new musical form for our vernacular liturgy, as the "Anglican Chant" did for theirs.

A detail? Admitted. But an important one, as would be the completely new seminary course which would become necessary to prepare the clergy of the future for their appearance as interpreters of the new art-form. No doubt a great advantage, but certainly presenting new difficulties. What someone (was it Carlyle?) called "the decent reticence of a dead language" covers a multitude of phonetic sins, and our accented Missals help a lot! Viewed pew-wise the problem swells to terrifying proportions, to which, perhaps, only the revival of an active lectorate to

lead congregational participation, might be the solution.

Is such an innovation either necessary or advisable? Certainly, in its larger aspects it is hardly practical. The whole *ethos* of the Catholic Rite is that it is worship offered to God, and it is an hieratic worship in which the congregation has its part, a distinct and distinctly minor part. This is the direct antithesis of the Protestant idea, and though there are non-Catholic sects whose service forms approximate the Catholic, it cannot be claimed that their official teaching on the matter of sacrificial worship is at all similar to ours.

The plea is made that we must teach our good people to take a more active and more understanding part in the worship of the Church. But participation is not official action, edification is not direction, the "Priesthood of the Laity" (whatever that may mean) is an essentially different state from Holy Orders. Evidently a vernacular liturgy is not necessary, else the Church would long since have imposed it upon us or at least approved of a permissive usage. The Church *does* approve of vernacular prayers on the part of the congregation during Holy Mass. With the increase in High Masses we are apt to forget the "October Devotions" which not only permit but command the recitation of the Rosary during Mass in the month of October, and by implication permit it at any season.

For the same reason the Dialog Mass (so-called) has not become general amongst us. I cannot discern that it was ever or anywhere really popular. The case its protagonists presented was so weak that they had to resort to distortion of the Pope's actual words to get even quasi-authority for it. Anyway, the same, perhaps greater, advantages might have been attained by teaching groups of people to make the responds in Latin, as is the custom in other lands, even in the Holy See itself.

Certainly the demand (if this movement can be called a demand) for a vernacular liturgy is not a popular one in the sense of coming spontaneously from the people. It can hardly be called a clerical one, in the sense of any great number pressing it. We do well, I think, to make haste slowly in such matters. The issues involved are far more serious than the shape of a chasuble or a preference for Compline (in English) rather than Beads as an evening devotion. Principles are involved, even doctrine (if not dogma) may be at stake; practical as well as artistic difficulties are tremendous. By all means discuss, debate, think and pray about it. But in all the mass of details, pro and con, never forget the *principia!*

Christ Goes to the Sick

David Warham

No more Christlike ministry . . .

THERE is no more Christlike phase of our ministry than visiting the sick. Neither is there a more effective one. It is all well and good to promise people heaven but a consoling word on earth, a smile, a blessing hand touched to a worry-creased forehead, a firm kind hand pressed against a weak one—these are an assurance and even a foretaste of that heaven.

Like most priests I did some of this sort of work when I was still in the seminary. And frankly I didn't like it. I think perhaps I was a bit afraid of it. And I don't think I saw too much point in it, despite the admonitions expressed in the corporal works of mercy. But my years in the priesthood have convinced me that the divine wisdom was never better shown than in Christ's going down to Jairus' daughter, and similar visits. Indeed, even if He had not the divine power of healing (not to say restoring to life), the wisdom would have still been manifest in His visiting of the sick, for there is also (and even more importantly) the sickness of loneliness and weakness and friendlessness which any man can cure.

It is not the physician alone who is needed in the sick room. In fact, with all respect to him, he is sometimes least needed. Before recovery there must be the hope of recovery, the thought that life is worth living (even if recovery cannot be complete), and these no syringe, no pill tray, no medicine bottle contain.

It is the duty of any Christian to visit the sick and it is his power to do great good thereby. But supremely and *ex officio* it is the duty of the priest and it is his power to transform despair into hope, confusion into serenity, weakness into courage, futility into resignation, a chamber of gloom into a sanctuary of light.

These are hardly original statements. But neither are they only pious affectation. They are as solid as the stony truth of the Trinity.

Early in the clear morning we open a golden door and take into our hands Jesus Christ, the living and eternal Son of God. We place Him close to the warmth of our beating hearts and carry Him quickly to where the son or daughter of some mother and father lies sick, to where a fearful, a tired, a desperate soul awaits. The word goes ahead, not from mouth to mouth, from village to village, but from tree to tree, from blade of grass to blade of grass. It pulses through the morning

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This is the pseudonym of a New England priest.

air. "The Master is coming. The Master is coming." And He is coming with *you*. And hope goes up ahead of you like a great shout. Your pyx is a throne, your automobile a golden chariot, your stole a robe of ermine and all the world the trumpeter of the King. The surgeon may be scrubbing at nine but the God Who stood the sun still, the Christ Who raised Lazarus to life, is coming at seven.

Certainly it is human to forget the tremendous significance of that. Certainly the human mind and emotions can maintain only briefly an appreciation of such an event. And it happens so often, we do it so often. But it happens only once, or seldom, to the sick person. And perhaps that is why his eyes light up and he crosses himself with tender reverence when we enter the room. Perhaps that is why he shows more appreciation of the great fact than we who share in Christs' Priesthood. May we always make a real effort not to weaken that appreciation, that faith, by a perfunctory manner, a haste, even an impatience, to be done. A long day waits for other things. Only now, these few minutes, do we carry Christ.

A ferverino? An over-emotional portrayal? Considering the fact I think, rather, a matter-of-fact statement, even a poor understatement.

Christ Is Coming

But, of course, the reception is not always joy-lit eyes and the sign of the cross. Too often the sick person will act as though we are a nurse with another hypo or the boy with the morning paper. Still, *we* know the great fact that Christ is coming. And we know that this is an immortal soul, encrusted with an unattractive, perhaps repulsive exterior, but an immortal and beautiful soul, for all that. And a needy one. It is not necessary that the patient beg fervently for our ministrations. They are nonetheless effective. The loaves did not ask to be multiplied. The grass, indeed, does not ask to grow. The sun does not ask to burst in glory. But this is Christ. This is God. And we who carry Him know Him and His power. And that power will work its wonders on even unfriendly souls. Forceps and scalpel have I none, but what I have I give to thee. Arise and walk.

Our visits are not always with the Blessed Sacrament. Most often they are not. But a holy parish priest once told me something very trite and very true and very beautiful. "When the priest goes into the sick-room, Christ goes." I have not always remembered that in my own visitation of the sick, because I am not nearly so good as that priest, but we must all try to remember. But whether we remember or not, it is true.

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It is not just that we perform an act of Christian charity. It is not just that we carry the comfort of the Christian doctrine on suffering. It is more than an act and more than a doctrine. It is Christ Himself who enters the room. *Alter Christus*—that ever more wonderful phrase! Ours are the eyes and the lips and the hands of Christ. Again, whether the patient knows it or not, Christ has entered the room. *Benedictio Dei Omnipotentis, Patris et Filii et Spiritus Sancti, descendat super te et maneat semper.* And the healing, soothing, loving hands of Christ, the Son of God, rest on His child's brow.

An Efficacious Truth

If we could bring ourselves to some of this fact as we go on our sick rounds, what effect it would have on the rest of our day, on the rest of our lives! Would we sully those eyes, those lips, those hands?

Sometimes, even often, when we bring Communion to the sick at home, conditions will be less than ideal. The house will be unclean, disordered; there will be no sick-call set, no one at the door with a candle. As for the set and the candle at the door, we can suggest kindly that they be procured for the future—or bring them ourselves. As for the house, we can hardly clean that up, or suggest it be done, however kindly. But Christ visited with the poor and undoubtedly the unclean. And He walked to Calvary with a face bloodied, begrimed, and soiled with spittle. A little dirt won't keep Him from a needy soul now. The only thing that will keep Him is our own un-Christlike fastidiousness.

In hospitals when we visit, with or without the Blessed Sacrament, conditions will be ideal if they are Catholic hospitals. If they are not Catholic hospitals (and they usually won't be, at least with the Blessed Sacrament), conditions will range from good to indifferent to infuriating. But we must not permit ourselves to become infuriated. If we can change bad conditions by discreet suggestions, we should by all means do so. A good rule to follow, however, is "Expect nothing." It will do considerable for our blood pressure and perhaps save the further alienating of one or more non-Catholic souls.

Christian Tolerance

Go along with the system. If they don't allow candles for Communion calls, don't use candles. If they don't have a glass of water and a spoon ready, ask for them politely. If you run into a chilly, impolite or over-important manner, laugh it off. "An eye for an eye" went with the Macchabees. Something called Christianity began. G. K. Chesterton once said that "Christianity has not been tried and found wanting. It has been found difficult and

never tried." Try it. It works. Even on the chilly people in some of our hospitals. They sometimes have an idea that only doctors of physical medicine belong with the sick. That's pretty stupid, we know. But be tolerant and it will pay off —just as the tolerance of Christ on the cross paid off.

The only thing we should not tolerate, can not tolerate, are people who refuse to report critically ill patients to us or who try to obstruct our approach to them. Then we must have the courage of Christ on the cross and, if necessary, the wrath of Christ in the temple. And a degree or two after the names of the obstructers shouldn't cause us to hesitate. We all have degrees enough to know that they are a dime a dozen and often don't represent much. But, in any case, nothing can be permitted to stand between Christ and a needy soul except a personal lack of dispositions on the part of the ill person. In such cases the United States Mails are small potatoes. In addition to hail and sleet, etc., all hell must have been shoved aside, circumvented, gone through, or annihilated. If Christ died for souls, then nothing is big enough to endanger them without challenge.

Furthermore, a priest of any experience knows that his arrival doesn't frighten one patient in a thousand. And that one probably needs frightening. At any rate, he needs the priest. The doctor probably frightens him a lot more, as does the nurse with her needle. And if the patient doesn't know that the Last Sacraments are meant to help him get better, as well as to prepare him for the death that threatens all of us at all times, the priest should tell him. It wouldn't be a bad idea, also, to tell the doctor, nurse or whoever else is being difficult. Peace of mind (which any doctor will agree is a therapeutic state) will be the result of any priest's visit to the sick, unless the priest has two heads and doesn't use either of them.

Far from frightening us out of non-Catholic hospitals, such unpleasant incidents (or the possibility of them) should emphasize the importance of our being in them often. Actually, of course, almost all hospitals will be at least polite most of the time. It is something they owe to their patients, if not to us. It is, if nothing else, plain good business. The priest will be informed on criticals and when a patient requests him. Many times non-Catholic hospitals are not only polite but even cordial and completely cooperative. Even then, however, they have no full-time Catholic chaplain (except in a few unusual cases) or any one else who takes a priestly or even thoroughly Christian interest in souls or is capable, for that matter, of making sound judg-

ments in cases where the soul's needs are concerned.

Visit Them Often!

Therefore, the parish priest should spend a good deal of time in such hospitals and other institutions. Visit all of your people but if it ever is a matter of deciding between them, go to those who are in places without a full-time Catholic chaplain. They may not be so attractive to you as the Catholic hospitals where the Sisters are so gracious and the little student nurses jump and bow and almost take off when they sight a priest; but the harvest is richer, the need much greater.

In practice, I think, the reverse is true. In the corridors of a Catholic hospital you can hardly avoid meeting several priests at any given moment, even if that be your intention, whereas I have been in large non-Catholic hospitals where you may not see a priest for several days, and then it will be one from the parish which covers it for emergencies and requests for pre-operative confessions, a service completely inadequate to the needs of the sick and yet one which is difficult enough to fulfill for the parish to which such a hospital belongs.

There can't be any argument about it of course. We all agree. It is only necessary to remember that the primary purpose of a sick-visit is not social and so we must not expect to be met with the social graces. Remember that whenever the priest goes into the sick-room, Christ goes. In so far as it is humanly possible, he must go into all sick-rooms. The graces in which we are interested are spiritual ones and Christ alone, in our person, can bring those. It is obvious that if one group of people are already being taken care of adequately in a spiritual sense and another is not, then it is our duty to go to this second group. It may be unpleasant for us and seem unimportant to a largely non-Catholic staff, but it will seem very important and pleasant to Christ and probably to the soul to whom He has come.

Civilization

James Jones, author of "From Here to Eternity," was challenged by a reviewer who asserted that the novel of army life could have been written without resort to dirty words.

"Every man and woman in the country knows all the words," declared Jones. "It's just a mutual agreement not to use them in public."

The critic nodded. "And that agreement," he concluded, "is known as civilization."—**Quote.**

Meet St. Isidore

March 22 is his feastday

Daniel F. Dunn

THE Ordo page for March 22 lists the Mass and Office of St. Isidore, with a notation that the feast has been transferred from May 15. Some calendar publishers have also been making the laity aware of the observance of the feast of Isidore the Farmer on March 22, for the United States. The recent death of Father Isidore O'Brien, the noted Franciscan Biblical scholar, occasioned another round of questions from many of the laity, "Is Isidore a Catholic name?" Hustling to the library shelves, many of the inquiring laity discovered that there are several saints with the name of Isidore, in the Martyrology. Since none of them are listed as having a feast on March 22, the calendar information has prompted many to go to seek information at the parish rectory. They ask such questions as "Who was St. Isidore?" "How is it that we did not hear about him before?" And some have offered the comment, "That makes us feel good, to know that an ordinary layman who was a farmer is considered a saint by the Church."

Honesty compels me to admit that my knowledge about St. Isidore the Farmer, who is so well known to the Spanish-speaking Catholics (recently estimated to be approximately one-third of the Catholics in the world), is a newly-found knowledge. My acquaintance with St. Isidore was very vague until two years ago. Yes, when looking through the lists of baptismal names from time to time, I read that the Spaniards spoke of a quintet of holy persons, who had been canonized together, as "the five saints." The name Isidore was with the names of four others about whom I was much better informed.

Being of a generation who lived in Boston before Boston had its present widespread parochial school system, my boyhood knowledge of saints was mostly of holy children whose lives could be read in juvenile readers. My acquaintance with adult saints was very limited, since it was obtained by asking questions concerning the statues in my home parish church, and about the patron saints of neighboring parishes.

Entering high school it was my good fortune to attend Boston College High School under the instruction of the Jesuits. There I soon learned of Ignatius Loyola, the soldier saint who became a soldier for Christ, and about his companion, Fran-

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Father Dunn is executive secretary of the National Catholic Rural Life Conference.

cis Xavier, whom millions of American Catholics honor during the time of the Novena of Grace. When I read their names among the five saints, I knew that I could answer questions and tell in considerable detail about these heroes of God.

The popularity of the Little Flower, St. Teresa of Lisieux, with devotions, and her canonization, during my college days, brought the "big Teresa" to the attention of many. Churchgoers riding on the street cars talked of favors granted when they had prayed in the chapel of the Carmelite Convent. Catholic publications referred to and recommended a study of some of the mystical writings of St. Teresa of Avila. Thus did the "big Teresa," the third of the five saints, come to my attention.

St. Philip Neri

In seminary days the general information which I had about St. Philip Neri, founder of the Congregation of the Oratory, was greatly increased during the spiritual readings given by that outstanding trainer of priests, Monsignor George V. Leahy. After ordination when I was assigned to a parish which had a mission chapel dedicated to St. Philip Neri, our rectory conversations and readings frequently included information about this "apostle of Rome," another of the "Five Saints."

Then, more than two decades of priesthood elapsed before I acquired a "gentleman's knowledge" about the remaining member of that group of the five saints. It was not until I read in a decree of the Sacred Congregation of Rites that St. Isidore the Farmer was to have his feast celebrated in a more solemn manner in the dioceses of the United States of America, on the twenty-second day of March, "all things to the contrary notwithstanding," that I made a serious effort to learn some facts about this holy man. It being impossible for any average person to have a complete knowledge of the lives of all the saints in heaven, I had not read about St. Isidore, just as I have not read the heroic deeds of countless others whose names appear in the Martyrology.

Quite recently the thought came to me that I had acquired information "in reverse." When going through a detailed life of St. Philip Neri, I found this statement, "Pope Gregory XV had sometime previously determined to canonize the Blessed Isidore Agricola, and now entreaties were made that he would canonize at the same time the Blessed Ignatius, Xavier, Teresa, and Philip. The Pope therefore charged the Sacred Congregation of Rites to consider whether it were well and expedient to canonize these five at the same time." Being quite conscious of the value of seniority rights, I immediately thought "St. Isidore the farmer

must be the senior saint among the five."

The Spread Of Devotion To St. Isidore

Credit and gratitude are due to the 7500 American Jesuits, 1500 Carmelite nuns, and the approximately two dozen Oratorians in the U.S.A., for the devotion of the American Catholics to Saints Ignatius Loyola, Francis Xavier, Teresa of Avila, and Philip Neri. These Religious have brought inspiring information about the lives of the three priests and nun to our fellow Catholics here in the United States. But, up to recent years, the American Catholic farmers were not proportionately well aware of their patron, another layman, another farmer, St. Isidore Agricola.

This holy man lived in Madrid, Spain, working as a farm hand. He and his holy wife had one child, who died in early youth. The holy couple had a deep devotion to our Blessed Lady, and spent much time before the Blessed Sacrament morning and evening. Their day hours were spent on the farm and in the farm house, as a farmer and a farmer's wife must do. Tradition tell us that some jealous fellow workers objected to Isidore's attendance at daily Mass. His employer was well satisfied with the work done by Isidore, but investigated the charges of his fellow workmen that he was absent from the field. The story of his life tells of his receiving help from heaven that he might accomplish his share of the work.

Whatever help St. Isidore received from heaven while he was on earth fades into insignificance when we consider the help which he obtained for others, who prayed to him after his death. Numerous miracles worked through his intercession were the cause of this "unknown farm hand" being considered as a subject for canonization. Throughout Spain and wherever Spanish people have gone, the story of San Isidro el Labrador has been told. Many cures and wonders have been attributed to his intercession.

Visiting the Catholic Maternity Institute in Santa Fe, New Mexico, last March, I saw the name "San Isidro" carved on one of the doors of the Institute. I then learned from Sister Theophane, the superintendent, that the Spanish workmen insisted that one door must be dedicated to the holy farmer-saint, who had worked so many miracles throughout the centuries. With a trend to commercialized farming and the migrant agricultural worker in the fields, more and more Wetbacks, Mexican Nationals and Spanish-speaking families from the Southwest are traveling our highways, following the crops in many states. These people are all devoted to St. Isidore. Many of our American priests have taken upon themselves

the study of the Spanish language, that they may be able to provide spiritual care for the migrants. In addition to fluency in Spanish, a knowledge of the life of "San Isidro" will prove a valuable asset to our religious leaders.

With the present prominent place given to the agricultural situation by the American newspapers, as farmers discuss with legislators and leading officials of the U.S. Department of Agriculture, concerning prices to be paid for America's food supply, many urban dwellers are becoming more aware of the origin of their "three squares." Urban Catholics are thus made more conscious of the rural areas of the U.S., which they know to be sparsely settled by Catholics. The unrest and anxious pleas from many quarters for a "return of America to God" convince us that the American scene is truly "white for the harvest." As we work and prayerfully plan to carry the Gospel into all regions of our native land, let us call upon the assistance of Isidore, the Patron of Farmers. Whether we are offering the Holy Sacrifice at the altar in a city cathedral, or upon a temporary altar in a rural chapel, on the feast of St. Isidore, let us sincerely ask his help that the day will soon come when tabernacles with the True Presence and Shrines of Our Lady will bring spiritual consolation and true joy to the unchurched farmers of America.

Religion and the Schools

In New York thirty-eight school superintendents met with Dr. Clarence Linton of Teachers' College, Columbia University, to explore the question of religion in the public schools. They asked the question: is it now time for the public schools to treat of religion *per se* rather than limit its scope to instruction in moral and spiritual values? They thought the time had come. But one thing worried them: "How can we deal with this phenomenon in human affairs and not give offense to anyone?"

Well, we think a nice little democratic solution is the following: give those who want religion in the schools a fair share of the tax money to support the kind of religious schools they want. After all, the tax money doesn't belong to the State nearly as much as it belong to the people who pay the taxes. The matter of our children's education is much more the concern of parents than of the State. Of course, Protestant leaders reject such a democratic solution with a yip and a yowl. Such a procedure would help the Catholic Church! Well, why not advocate such a procedure and start your Methodist schools, Presbyterian and Christian Science schools? Or are you interested only in anti-Catholicism?—Ave Maria.

Document Difficulties

The keeping of parish records

William F. Allen, J.C.D.

DOCUMENTS in this present day are of vital importance. Parish priests are more aware than ever of the meticulous care to be given to records of birth, marriage, first communion, etc. Laxity in this realm is a thing of the past. The Church along with civil government has made us all document-conscious and the faithful stand in awe and righteous indignation if we tell them that such a year finds our records incomplete! In this day of a record for social security, for civil defense, for blood-type, etc., the average parishioner looks to us for good book-records.

Writing Records

How little do we think when we make out a copy of a baptismal record from our parish books that we are issuing a public ecclesiastical record (c. 1813)! and as such there are proper formalities to be observed. A public document is true only when duly drawn up by a public personage in the proper exercise of his office and solemnized by the proper legal formalities. The latter cover the signature, the date, the form essential to a document. Who should sign these certificates? The pastor of the place is a public notary in things pertaining to his office (cf Wernz:Jus Decretalium, p.476, vol. 1V). He alone has charge of the parish archives (c.470). He is a public personage charged with the exercise of a public office. Therefore he should sign the certificates and if he delegates his assistant to such work, then the proper form would be for the assistant to sign the pastor's name and put his own name underneath preceded with a "by Reverend, etc., Ass't." It is also worthy of comment in these days of typewriters that authentic records, i.e., those which merit public credence as genuine and true, must be written by hand (c.1990 and art. 159 Instr. Provida and Doheny, p. 18, *Canonical Procedure*) and that the date of issuance and the seal of the archives are most important to good form in such documents. It is proper always to observe these formalities, mandatory to do so if the documents are to be used in ecclesiastical tribunals (c.1820). Lacking any of these formalities, the document is looked upon as a private paper and loses its probative official value.

Correcting Records

Extreme care must be exercised with the original form of

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a record. No erasures, corrections, interpollations should be permitted unless serious reasons demand them. It is better never to erase. Any such corrections make the record questionable. Instead of an erasure, the error should be enclosed within brackets and the correction written above or beside it. When ever the record is tampered with, the reason for the action should be presented beforehand for the approval of the Ordinary, if there exists any doubt on the matter or if the correction is of great import, and besides, in the margin of the record should be written the attestation of the correction by its author, with date and reasons thereof. The probative force of the record thus remains intact and the credence of public authorities therein will be enhanced. In civil law, the Secretary of the Commonwealth must first give permission before any local town clerk can correct or amend a public record. We should not be less rigid and circumspect. Oftentimes our records supply for missing civil records and for that one reason they should always be above suspicion.

Record of Illegitimacy

A recent article in *The Jurist* gives much food for thought on "Baptismal Certificates for Adopted Children" (by E. Robert Arthur, Jan. 1953). First, on baptismal entries there should be made no mention of illegitimate birth. This defect should be deduced from the absence of the names of both parents or of at least one parent on the record. The practice of writing "extra matrimonium" is not approved. Even in the extreme case wherein both names of father and mother appear on the certificate of an illegitimate child, the fact will still appear to the proper authorities by failure to prove a valid or at least a putative marriage on the part of the parents (c.1114).

A very telling question: does it not seem harsh and uncalled for to publish the fact of illegitimacy to others on the occasion of first communion, confirmation, or entrance into the first grade of the parish school? If we copy the record such as it appears, we do harm to the child's social status. For such unfortunate children it is suggested that we type out a baptismal form simply verifying the fact that John Brown was baptized on such a day in a certain church by such a priest. We could note at the foot of the record that such a document would not be recognized in matters *de quibus* in cc.1021 (marriage), 1363 (entrance into the seminary), c.544 (admission to a religious community). Is this not mere common sense and ordinary propriety and decency? It is to be noted that today copies of civil documents of birth contain only the verification of birth on a certain day

in a certain town; no complete record is given unless upon request and then only for a serious reason.

We should adopt a similar sense of delicacy on the point. Some may object that such would be an incomplete record and not a true copy of the original. Granted the objection. But what need is there for a complete record for first communion or confirmation? The one fact to be verified is that of baptism, not legitimacy. The proposed record fills that requirement. Is this not a point to be thought of and used in daily parochial practice?

Records of Adopted Children

We have all met the problem of the adopted baby being presented for baptism by the adopting parents who request that the record bear their name since the child is legally their child with a civil right to their name. What to do? The record made in the baptismal register must contain the names of the natural parents (c.777-749). This is of extreme importance since the baptismal record for the Church will be the basis of establishing legitimacy, blood and spiritual and in-law relationship and will be vital in determining the child's ability to enter a religious order or the clerical state and the record someday may prevent an invalid marriage. It must therefore be true and accurate. The names of the true parents must be inscribed thereon.

The legal adoptive name of the child may be written on the first line of the record. Anyone reading the names of the parents will readily advert to the fact of the adoption; besides, the fact of the adoption should be noted in the margin of the record with the date of the adoption and the name and address of the adopting parents. Most frequently, the child will be in the category of the illegitimate by birth and the proposed formulary for certificates of baptism would be followed in these cases also except when it is a question of marriage, entrance to a seminary, etc.

What if Baptized before Adoption?

If the child has been baptized before the adoption and is registered under one Christian name and with the name of the natural parents, a difficulty arises if the new parents ask that the child be given an entirely different *first* name along with their family name as approved by civil law. There are two solutions to this case: either amend the original record by enclosing the first Christian name within brackets and doing the same with the original family name and adding the newly-acquired names. If this is done a notation on the margin of the record should tell the date, the authority, the au-

thor of the mutation along with the full names of the adopting parents with their address and the date, place of the adoption.

Or, the alternate solution imposes the inscribing of a new record whose information will be that of the civil law record of adoption so that both the ecclesiastical and the civil record will be the same. But if this is done, the original record should have reference to the new record, and vice versa so that a copy of the true, original record will be given when circumstances require it (as for marriage, seminary, etc.). A cross-reference in the Index will make this very simple and fool-proof. Any notation as for confirmation, marriage, etc. should be made on both records.

Still Another Difficulty

What to do in the case of the baptism of an adopted child presented for baptism by the adopting parents who ignore the names of the real, natural parents? Oftentimes the civil law does not permit the divulging of the names of the natural parents under any circumstances. In such a case, the child will be inscribed with the names given it by the adopting parents, and in the place designated for the parents' name he will be inscribed as of parents unknown. If it is known that the child is legitimate however, even though the names of the parents have not been revealed, this fact of legitimate birth should be noted along with the fact that the names of the natural parents are held in secret by the civil law under the terms of the adoption laws of the State. In either case the names of the adopting parents should be written in the margin with the date and place of the adoption.

Most of the above is *praeter legem* — nothing is provided for on this score in the present terms of canon law. Canon 777 states that the pastor must enter in the baptismal register the following information: the name of the baptized, the name of the minister, the parents and the sponsors and the date and place of the baptism.

If the child is illegitimate, canon 772.2 prescribes special caution in the matter of entering the names of the parents. The mother's name should not be entered unless it is publicly known that she is the mother of the child, or unless the mother of her own will, requests in writing or before two witnesses that her name be inscribed on the record. The name of the father cannot be noted unless he requests it in writing or before two witnesses or unless a public document attests to the fact of fatherhood on his part. In the record must be inserted the basis for the declaration of parenthood in the case of illegitimacy. If the above condi-

tions are not met, then the child is to be noted as of unknown father or parents. In almost every case, the name of the mother can be inscribed whereas the rare exception will find the conditions verified for the father's notation.

While we find nothing explicit on the points covered in this article, we do find the spirit of tact and prudence and delicacy which prompts the above *modus agendi*. How many times have you not squirmed at the thought of delivering the baptismal certificate of an illegitimate child replete with all the formalities of the book for the simple ritual of entering the first grade or making his first holy communion? Does it make sense to give unnecessary and even defamatory information when no reason justifies the act?

We must be intellectually pious; that is, our piety should rest on the bedrock of principle and not on mood, on sentiment, or on spiritual consolations.—**William S. Doyle, S.J.**

JULIE - - - Or Housekeepers are Hard to Get

"Eight Shirts Last Week!"

Code and Cult

Joseph F. Marbach, J.C.D.

Questions may be submitted to the editors

IN the December, 1953, issue of "THE PRIEST" you requested information about any special rescript whereby in a parish Masses of the Dead might be celebrated three times a week over and above the days on which such black vestments might normally be allowed. In our diocese of Toledo some years ago the bishop did receive such a special Indult for his diocese, but the Indult was not renewed. Each pastor must now individually apply, if he so wishes, to Rome through the Apostolic Delegate for this indult.

We appreciate this information.

We are also grateful to the priest from Canada who kindly sent us an excerpt from his Ordo which it may be best to quote in its entirety: "Privilegium De Mis. Quotid. Defunct. in Festis Dupl. Ex decr. evulgato die 15 dec. anno 1833 et modificato anno 1937, sine limitatione temporis et pro tota ditione Canadense, etiam in regione vulgo dicta 'Cape Breton,' (sed exceptis 'British Columbia' et 'Nova Scotia'), permitt. Miss. de Requie cantata (vel lecta quando Miss. cum cantu justa de causa cantari nequeat) in festis dupl. min. vel maj. bis vel ter in hebdomada pro unoquoque defunct., et etiam bis vel ter in eadem hebdomada pro animabus in genere, dummodo tamen non celebrantur duae Miss. eadem die pro eodem defuncto, vel pro eadem intentione. Hoc privilegium valet pro singulis Ecclesiis Paroecialibus vel quasiparoecialibus. Haec Miss. de Requie non permitt. in dupl. 1 et 2 cl., in Festis de Praecepto etiam suppressis, in feriis, vigiliis, et octavis privilegiatis. (S. Cong. R. 1937)"

I have just read the question and answer about the husband and wife making joint confessions. It recalled a case that actually happened in our church. A wife standing outside the confessional of my pastor overheard her husband confess that he had been unfaithful. They had their hair-pulling match right in the church and then she went to court and divorced him. (The pastor had the confessionals sound-proofed within the week.) Would you think she incurred any canonical penalties by breaking the seal? You say she is as much bound to secrecy as the confessor.

The Code is rather mild in reference to such a case. Canon 2369.2 declares that it's up to the bishop to impose some salutary penance for such a lay person, but no doubt it would

be best in such a case not even to reopen the incident once it happened.

I have been asked to bless the flags of one of the major political parties in our city (as my father is prominent in that party). Is there any ruling about this?

It is not allowed. On March 5, 1947, the Cardinals of the Holy Office answered "Negative" to the question "An vexilla cuiusvis civium partis (partito politico) benedicere liceat." On the following day Pope Pius XII gave his full endorsement of this negative answer—*Acta Apostolicae Sedis,* XXXIX (1947), 130.

I realize that the prayers in English after Mass are said for the conversion of Russia. Is it true that there are indulgences attached to these prayers?

Yes. On May 18, 1934, Pope Pius XI decreed that a partial indulgence of ten years may be gained by the priest and people for the pious recitation of these "Leonine" prayers after Mass; he added that this was to be in addition to the partial indulgence of seven years granted by Pope Pius X for the pious recitation of those three invocations: "Most Sacred Heart of Jesus, have mercy on us."—*Acta Apostolicae Sedis,* XXVI (1934), 312. Cf. also *The Raccolta* (Benziger Bros, 1943), pp. 518-519.

In Mediator Dei, Pope Pius XII states that it is the desire of the Church that the faithful receive from Hosts consecrated at the same Mass, and even insists that the Church desires that this be not omitted and would consider reprehensible the conduct of the priest who would not accede to the just request of the faithful to receive Hosts thus consecrated at the same Mass. I am chaplain at this high school; we are two priests and twenty-eight Brothers. I have been trying to consecrate each day for the Brothers and have told them why. A problem arises because we have a weekly Mass for students. Often a good number of consecrated Hosts are left over after this student Mass. My Confrere, Fr. X., thinks I am doing wrong by consuming Hosts remaining from the student Mass instead of distributing them during the days following it to the religious. Which is more desirable, or obligatory if an obligation may be said to exist as a result of the encyclical of the Holy Father: to continue the practice of consecrating Hosts at each community Mass for the Brothers, or to discontinue this practice because of the Hosts left over from the student Mass?

A brief answer might be found in the Index added to this Encyclical; the Index states, in reference to the Communion of the faithful: "Laudatur communio hostiis in ipsa Missa consecratis: quod tamen non re-

quiritur—p. 565"—*Acta Apostolicae Sedis,* XXXIX (1947), 599.

Some pertinent excerpts from the Encyclical are as follows: ". . . ii dilaudandi sunt, qui, Sacro adstantes, hostias in eodem Sacrificio consecratas accipiant . . . Verumtamen causae interdum non desunt, nec rarae sunt, cur Eucharisticus panis vel ante vel post Sacrificium ipsum distribuatur, et cur etiam . . . hostiis tamen id fiat iam superiore tempore consecratis. Hisce etiam in rerum adiunctis . . . populus rite Eucharisticum participat Sacrificium, ac facilius non raro potest ad Mensam vitae aeternae accedere."—*vol. cit.,* pp. 565-566.

It is true that this Encyclical quotes from the Encyclical of Pope Benedict XIV wherein that Pope insists that a priest should accede to the wishes of those faithful who wish to participate completely in his Mass. However, it may be admitted that there are serious difficulties in this action if coming from the priest alone. If some persons ask to communicate with Hosts consecrated at a particular Mass, the priest should try to oblige them in the spirit of "Mediator Dei" but conversely the priest should not insist on discovering of himself just who will receive Communion at his Mass. Even in religious houses, the nuns and brothers should not go to Communion "in order" but should approach the rail with a modified confusion so that one who abstains is not too noticeable.

There was an announcement made at all Masses in the parish church that hereafter all $1.00 stipends received at the local funeral home at the time of a funeral would be grouped together and used as a fund for "announced" Masses, the stipend for which is $2.00 in our diocese, for the deceased person. All stipends for $5.00 or more would be grouped together and used as Requiem High Mass Stipends, which in our diocese is $5.00. Some of the priests have contended that there must be a Mass for each Mass card received at the funeral home, regardless of the amount placed in the envelope. Which practice may be lawfully followed?

The will of these donors must be followed and the will of the pastor is not the will of the donors; each Mass card requires a Mass to be offered, either at the parish or elsewhere. The pastor can't regulate anything about stipends of himself. It is within the power of the local bishop to establish the proper offering for the usual manual Mass. Canon 831.1 states: "Ordinarii loci est manualem Missarum stipem in sua diocesi definire per decretum, quantum fieri potest, in diocesana Synodo latum; nec sacerdoti licet ea maiorem exigere." Once the accustomed offering has been decreed, a pastor can't "combine"

any offerings into a different class with a higher stipend.

Thus only the bishop can issue a decree about the usual Mass offerings—not a pastor. Also, only the bishop is the one to set a "fee" for a funeral Mass (Canons 1234 and 1235). Cf. *The Jurist,* 1941, pp. 335-342.

We might end by adding that perhaps this question serves to show why many feel it is incongruous for a funeral director to handle Mass cards. Not all customs of long standing are to be kept.

When I have a man convert, often he prefers two men to be his godparents rather than to have any woman as his godmother; is this allowed?

No. One godfather and one godmother are the most allowed. Thus "godparents" is not always a clear word because it is not allowed to have godparents of the same sex. It is not usually realized that the law of the Church (Canon 764) seems to prefer that only one godparent be had and preferably of the same sex as the one baptized. Cf. Noldin, *De Sacramentis,* 1940, n. 77; Merkelbach, *Summa Theologiae Moralis,* III (1939 ed.), M. 171; Waldron, *The Minister of Baptism* (Washington, 1942), p. 160.

When binating, is it optional or mandatory to rinse out the chalice and consume the ablution at the first Mass (in view of the new legislation on the Eucharistic Fast)?

It is optional. In the Apostolic Constitution "Christus Dominus" of Pope Pius XII, Norm IV states: "Qui autem bis, vel ter Missam celebrent, ablutiones sumere possunt, quae tamen, in hoc casu, non vino, sed aqua tantum fieri debent." Priests then "may" take an ablution of water, but they don't have to do so; in fact, it appears that most priests continue to follow their former practice when binating at the same altar.

The Dangling Sword

"Missioners have rarely preached the Gospel in surroundings of orderly peace. On the contrary, we find the expansion of Christianity proceeding in the midst of barbarous strife, annihilation of tribes, and enslavement of the conquered. All missionary work has been carried on with a sword hanging over it . . . If tomorrow our work were wiped out, we would have only to begin again the day after. If we ourselves were slain, the deathless Church of Christ would have other apostles eager to repair the ruins."—Stone in the King's Highway, the life and writings of Maryknoll's Bishop Francis X. Ford, first American Catholic missioner to die in Communist China (McMullen).

Sermon Suggestions

The Second Sunday of Lent

March 14, 1954

The Third Commandment (Continued)

ALTHOUGH Catholics are obliged under pain of mortal sin to hear Mass on Sundays, circumstances occasionally arise which excuse them from this obligation. If going to Mass involves a moderately grave inconvenience, I am not obliged to attend. Any reason on account of which one would put aside urgent business of some importance, would justify one's omitting Mass. In the following cases a person is excused on account of the moderately grave inconvenience involved.

1) The sick or those who must remain at home to take care of the sick or to take care of small children, etc.

2) Those who would be obliged to walk over an hour (one way) to church. Somewhat less would excuse from the obligation in inclement weather or if one were weak. If it would involve moderately grave inconvenience (because of the expense, etc.) to take a taxi or train to Sunday Mass, one is not obliged to do so.

3) Servants who are forbidden by their employers to go. However they should if possible obtain a position where they are free to attend Mass.

4) Workmen, if by going to Mass they would deprive themselves of reasonably necessary sleep.

5) Those who cannot give up their work without relatively grave loss.

The fact that one is in the state of mortal sin does not excuse one from this duty. Furthermore an excuse merely means that one commits no sin by staying away, The fervent Catholic overcomes these difficulties and gets to Mass in spite of inconvenience.

If one wishes to absent himself from Mass for a good reason but not one that is sufficient to excuse him, he may ask for a dispensation from his pastor.

The element most emphasized in the third commandment is the abstaining from servile work or the kind which, in general, requires more of the body than of the mind. It is not the motive (for making money or recreation) that stamps an action as servile or not servile work.

Classes of work permitted on Sundays would be: housework (cooking, sweeping, making beds, washing dishes); liberal works (drawing, painting pictures, embroidering, crocheting, typing, studying, etc.); games (football, golf, etc.); to putter around the garden trimming plants, watering grass, etc.; to sew on a missing button even though unnecessary would not violate the Sunday since the time taken would be insignificant.

If abstaining from servile work on Sunday causes me serious inconvenience, I am excused from the obligation. Works of charity towards those in need excuse from the obligation. Necessity also is an excuse. This may be public necessity or utility as in the case of firemen, policemen, railroad or streetcar employees; or it may be private necessity as with druggists, restaurant workers, gasoline station attendants, newsboys, chauffeurs, etc.

For a good reason I may seek from my pastor a dispensation from the law prohibiting servile work.

A deliberate violation of this law is, of course, sinful. To engage in hard servile labor (digging a ditch) for about two and a half hours would be a mortal sin; to engage in light servile work (sewing) for three hours would be a mortal sin. Lesser violation would be venially sinful.

The Third Sunday of Lent

March 21, 1954

The Fourth Commandment

"HONOR thy father and mother that thou mayest be long lived upon the land which the Lord thy God will give thee" (Exodus 22: 12).

We honor God for Himself, but our parents and other superiors are honored for the sake of God and can never be placed above God in the discharge of our duties.

To honor is to think respectfully of anyone and to hold in the highest esteem all that relates to him. It includes love, respect, obedience and reverence. It is used in preference to the word "love" or "fear" although parents are also to be much loved and feared. Respect and reverence are not always the accompaniment of love; neither is love the inseparable companion of fear; but honor, when proceeding from the heart, combines both love and fear.

Although "thy father and thy mother" refer directly to our parents according to the flesh, indirectly they include all our legitimate superiors, those who may have taken the place of our natural parents, our pastors, teachers, civil office holders, etc.

"That thou mayest be long lived" — Length of days is not an absolute consequence of the observance of the fourth commandment. A short life in some circumstances may be a great blessing. "He was taken away lest wickedness should alter his understanding or deceit beguile his soul" (Wisdom 4: 10-11). In Deuteronomy this promise is expressed, "that thou mayest live a long time and it may be well with thee," etc. (5: 16).

The virtue regulating the conduct of children towards parents and imposed by the fourth commandment is filial piety. This virtue is praised extensively in both Proverbs and Ecclesiasticus.

"Upon the land which the Lord thy God will give thee" — The Israelites were on their way to the promised land which would be divided among the twelve tribes. The observer of filial piety was promised a long life upon the portion assigned to him.

The Fourth Sunday of Lent

March 28, 1954

The Fourth Commandment (Continued)

THE obligation of honoring their parents imposed upon children by the fourth commandment is fulfilled by love, reverence and obedience. It demands that children love their parents because of the natural bond arising from the fact that parents are coauthors with God of their being and because of the many benefits received from them. It demands that children reverence their parents because of the dignity and authority given them by nature. It demands that children obey their parents because, since parents have the duty of caring for and educating their children physically, intellectually, morally, and in matters of religion, they have the right to exact the obedience necessary for this. Actions that violate charity or justice are, when directed toward one's parents, more serious than when directed toward strangers.

The obligation of love obliges children to show both internal and external affection for their parents and this duty endures throughout life. Children must sincerely love their parents in their hearts and they would sin gravely by really hating them or wishing them serious evil. A burst of anger or impatience at times prompts children to say that they hate their parents, but as a rule they do this without reflection and do not really mean what they say. Children are also obliged to relieve their parents, to show them signs of affection and to protect them from spiritual or physical harm. Against this obligation of filial love children may sin: 1) by not helping needy parents if they are in a position to help them; 2) by unjustly causing anger, sorrow, etc. to their parents by their actions; 3) by speaking to them sharply and in a hostile manner; 4) by failing, without good reason, to visit or to write to them when they are sick or in some way afflicted; 5) by neglecting to see to it that they receive the last sacraments.

The obligation of reverence obliges children to venerate them interiorly and manifest in their language and conduct proof of this deference and respect. This duty of filial reverence arises from the fact that this man is my father or this woman is my mother and does not depend upon the fine qualities they may possess or may lack. Even though those parents have become objects of public disgrace and are leading sinful lives, they still retain the right to filial reverence from their children. Children must acknowledge this right even after they have reached their majority. Sins against filial reverence would be: to strike them unjustly; to threaten them unjustly (by word, clenched fist, etc.); to heap upon them contempt, ridicule, insults, and the like by word or deed; to be ashamed of them because of their poverty, lack of culture, education, etc., and to refuse to recognize them in public.

Parents may command their children under pain of sin just as they see fit. In things of great importance they may impose a grave obligation or a slight one

and the sinfulness of a child's disobedience will accordingly be grave or slight. In most cases parental commands bind probably under pain of venial sin. However if a parent gives an order in an earnest or impressive manner, it is presumed that he wishes to bind under pain of mortal sin. Very often, in telling their children to do something, parents are simply expressing their wishes in the matter or are using persuasion and do not intend to bind under pain of sin.

Children are not obliged to obey their parents in the matter of choosing their state in life but they should take counsel with them in a matter of such importance.

Besides parents, other relatives should be shown love and reverence. If they hold the place of one's parents, they must be obeyed. Younger members of the family are not bound to do the bidding of an older brother or sister unless the parents have given such a one authority over them.

Passion Sunday

April 4, 1954

The Need of Patience and Meekness

THIS Gospel is the first chord in the symphony of the Passion. Not chronologically but in fact. It starts with supreme insult, and look how Our Lord accepted it!

If Our Lord can put up with outrages, we should not be too sensitive about the injuries done to us.

Our Lord's dealings with the Jews reach a climax here. He tries to tell them He is God and they say He is possessed! Possessed with a devil! No doubt John was wondering why fire and brimstone didn't come down on their heads! But Our Lord answers them so meekly: I honor my Father and you have dishonored me. Perhaps He thought there was a chance for some of them — even when they picked up stones to throw at Him. Did He get discouraged: say to Himself: There's no use trying to save people like that! No, He went right off and cured a blind man.

Lots of times when people insult us we feel like not doing good any more; we plan ways of getting even. But Our Lord's way was the most powerful: hard to follow, of course; but that is where His grace comes in. Isn't patience a divine virtue! And meekness! God has all eternity; no use getting excited.

Take a deep breath when a crisis comes: hold Our Lord's hand when you're afraid of flying into a rage. Anyone with Our Lord's power can afford to be patient and meek. And He gives His power when we try to be like Him.

Palm Sunday

April 11, 1954

Read the Passion of Our Lord

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N. Y. Times Book Review.

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author of
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the growth of Nominalism, the age of the Renaissance, the so-called "birth" of science, the new nationalism and political ethics, say, of Machiavelli, the philosopher perennis as exemplified in Suarez.

Specifically for the priest's library are the following: *Sermon Notes on the Sunday Gospels,* by J. G. McGarry of Maynooth (Dublin, Clonmore and Reynolds; London, Burns Oates and Washbourne, pp. 163, 15s); *The Priest Today,* by Thomas O'Donnell, C.M., (New York, McMullen Books, Inc., pp. 333, $3.50); and *The Spirituality of the Mass,* by Adolph Dominic Frenay, O.P., (St. Louis, Herder, pp. 296, $4.00).

The first should prove a helpful addition to your library and a valuable quick reference for the Sunday sermon. It offers an extremely practical treatment, is down-to-earth, and aimed at the man in the pew. We have found it useful for the information it supplies, and also provocative — it starts the preacher off on his own train of thought and does not bind him to the author's text.

The Priest Today, now in its seventh edition, is a volume which deals with pastoral aspects of the ministry, its ideals, aims, and techniques. Its whole concern might be summed up in the words of Bishop Dupanloup which the author cites in a chapter on reading, *"multus labor, multa methodus in labore, multa in methodo constantia."* Though it first appeared in 1909 from the pen of the Rector of All Hallows College, Dublin, this seventh edition, "with a few alterations," is substantially the same. Nor was there any great need for change, for the author deals with

the eternal truths of the priesthood.

Fr. Frenay offers the priest a valuable commentary on the Holy Mass for his enlightenment and edification. In some fifty brief chapters, he takes one doctrinally and devotionally through the various parts of the Mass to reveal new depths and fresh beauty. His development is based solidly on the teaching of the Angelic Doctor with which he shows a rare familiarity; and his treatment is enriched with a judicious use of Sacred Scripture. This would be an ideal book for one's annual retreat.

The Theology of the Spiritual Life, by Joseph de Guibert, S.J., (New York, Sheed and Ward, pp. 382, $4.50) should probably be listed as a work for priests, too. This, notwithstanding the apparent excellence of the translation by Fr. Paul Barrett, O.F.M., Cap., and his valiant attempt to simplify by means of explanations of terms and clarification of references for the non-theologian. The dust jacket notes that "it will be of value to the considerable portion of the Catholic laity interested in this subject." "Considerable portion," we fear, is an over-optimistic phrase, unfortunately.

The work itself is professedly theological, the book being based on Latin notes issued periodically by the late Fr. de Guibert, then professor of Ascetical and Mystical Theology at the Gregorian University, designed to deal with more important doctrinal points and issues he thought insufficiently treated elsewhere.

Undoubtedly it is of great value for an understanding of the spiri-

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tual life and for progress therein. Of immediate interest and applicability to all priests should be the splendid sections on spiritual direction (a lost art in the modern hectic, hurried world?) and on mental prayer. There are, likewise, all through it, valuable insights and aids. One not particularly interested or concerned may skim lightly over controversial and more speculative matters.

Currente Calamo

Continued from page 212

to the three following questions—answers as lengthy or as brief as you choose to make them:

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Chairman and Editor
Christian Herald Magazine
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Our Lady of La Salette

IN your January, 1954, issue there is a review of "The Sun Her Mantle" which I think calls for comment and some rectifications.

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I am mainly concerned with the reviewer's references to La Salette. He writes: ". . . one comes away with some misgivings, holding as fast as possible to the author's reassurance that the Church has approved of La Salette and striving to recall precisely what an approval of a private revelation means."

In the first place, the Church's approval of La Salette is not exactly a military secret that is only now seeing the light of day. Anyone who was willing to make a few inquiries or write directly to the Shrine in France would have been informed that said approval has been on the record for over a hundred years.

As to the import of such an approbation, there is nothing particularly subtle about it that I can see. It means simply that the bishop in whose diocese an apparition has been reported, or any other miracle for that matter, has undertaken a canonical investigation of the event and, using the authority conferred on him by Christ and the Church, eventually declares the event authentically supernatural or otherwise.

Even though his decision be preceded by a prudent and careful study of all aspects of the affair, he is of course not infallible, and

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the clergy and laity, while inwardly and outwardly respecting his authority, remain free to assess the evidence for themselves. However the usual result is that both clergy and laity, generally speaking, welcome and accept his verdict.

And they have excellent reasons for so doing. They realize that in this, as in all other decisions of far-reaching consequences, the bishop is not left to the mercy of his own human limitations, but is enlightened and guided by the Holy Ghost, and that therefore there is a vast difference between his being fallible and his being wrong. Further, few among the laity and even among the clergy have readily available the usually voluminous mass of evidence, pro and con, which a prudent bishop always requires before forming his judgment in such grave matters. They nevertheless rest secure in their belief, because — to put it in a nutshell — they rightly suppose their bishop knew what he was doing.

All this has particular application to La Salette. In 1851, after meticulous and painstaking inquiry, personally and through his delegates, into every phase and ramification of the event, Bishop de Bruillard formally declared in his famous doctrinal mandate that the apparition was authentic and worthy of belief. (Incidentally, even after reading one hundred pages on the subject, the reviewer still speaks of "apparitions," although there is only one. This may seem a trivial detail, but anyone who undertakes a study of such events soon realizes that that was a great advantage, since it limited the field of inquiry.)

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What more could this bishop, or any other bishop, have done to justify a declaration of authenticity? And are not Catholics throughout the world, clergy and laity, wise and prudent in accepting his decision and letting it go at that? For my part, I cannot understand the logic behind the remark occasionally heard: "La Salette has been approved, but—." It seems to me the proper and intelligent attitude is: "La Salette has been approved by the Church —period."

The Two Witnesses

Of course there is the later career of the two witnesses. Cardinal Newman's famous dictum applies well here: "A thousand difficulties do not make one doubt." It is obviously impossible to discuss this objection at length, but I would like to make a few brief points. Such a line of reasoning seems to lead to some absurd consequences. King Solomon fell into such vices in his later years that several Fathers of the Church doubt even his eternal salvation. Does that warrant us to cast doubt on the supernatural gift of wisdom which he received at the outset of his reign, or question the supernatural inspiration of the books which emanated from his pen?

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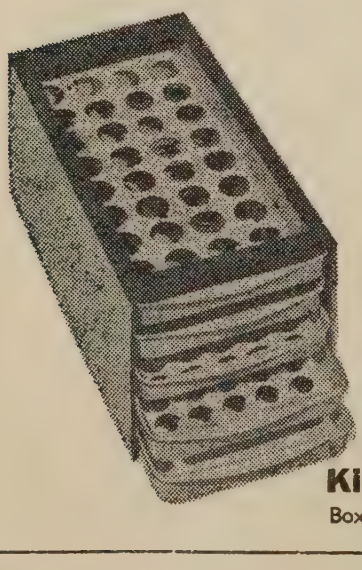

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Again, let us apply this line of argument to Fatima. Two of the young witnesses are already dead and, fallible as human judgment may be, enjoy a reputation of genuine sanctity. But the third witness is still living as a professed sister in a Portuguese convent. Like the rest of us, therefore, she is still working out her salvation in fear and trembling. She could possibly wander from the path of virtue and even become a notorious sinner. Should we then wait thirty or forty years to see how she will eventually turn out before deciding on the authenticity of Fatima? Judging by their actions, the Pope doesn't think so, nor the Bishop of Leiria, nor thousands of learned priests, nor millions of Catholics the world over.

People are sometimes heard remarking: "Isn't it too bad the witnesses of La Salette turned out the way they did?" But when pressed for details they are found to have only the foggiest notions about the life histories of Maximin and Melanie. I have read all the best works on the subject (at least half a dozen important studies have appeared in France in recent years) and — if I may be permitted a personal note — I am so convinced of the extraordinary, not to say heroic, sanctity they both *eventually* achieved that I do not hesitate to invoke their intercession in my own private devotions. Finis coronat opus!

But then who is to decide just what degree of virtue they were supposed to reach, just because Our Lady appeared to them and gave them a message for her

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people, not for them primarily or in the first instance? The great favor they received was a "gratia gratis data" not a "gratia gratum faciens" and its subsequent effects should be judged accordingly.

Once the bishop declared the apparition authentic, their official mission came to an end, and they no longer enjoyed that special assistance (at least habitually) which enabled them to uphold so remarkably, in spite of their native backwardness, their testimony against all comers — priests, lawyers and judges. They were once again their limited selves, little different from the most ordinary people of their peasant neighborhood. But many, priests and lay persons, then as now, failed to realize that and would not let them lose themselves in the crowd and be forgotten. No matter what they did from then on, they would be spied on, criticized and judged by norms which were never meant for them. Their faults, the lightheadedness or rudeness of their nature, this or that slight and passing imprudence, which no one would remark in the conduct of others, will, in their case cause scandal.

"Neurotics Can Be Saints"

Melanie, in her later years at least, gave evidence of being a neurotic, but Our Lady is free to choose a potential neurotic as a witness, and neurotics can be saints. In case that sounds farfetched, here is what a Dominican priest (Fr. Foy, O.P.), who was acquainted with Melanie, wrote on the occasion of her funeral in 1904: "She was always ready to die, nay more, whoever knew her

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chosen soul, a favorite of the Queen of Heaven, could see that she was linked to this world only by the weak bonds of a body worn out by the flames of divine love and the severity of her penances." Not bad for a neurotic! As for Maximin, such was his love for purity that a person who knew him intimately could declare: "As for double-meaning remarks and jokes, he had a horror of them." And I have never read in the lives of the Saints an account of a more edifying and inspiring death than his.

The reviewer of John Beever's book recommends to our attention Cardinal Ottaviani's important and timely statement, issued in 1951, on the need for caution in dealing with reported apparitions. He seems, however, to overlook an essential and elementary distinction expressed or at least clearly implied in that document — the distinction between a merely reported apparition and one that has already received proper ecclesiastical approbation. That is why there is a world of difference between La Salette and, e.g., Necedah, although the reviewer lightly comments about them all *in globo*.

He continues: "At this writing there are reports of an apparition of the Blessed Virgin in Philadelphia!" Any objections?

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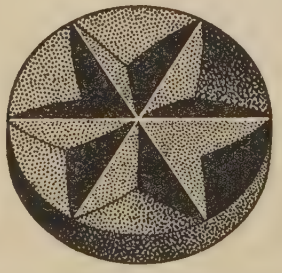

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Correspondence

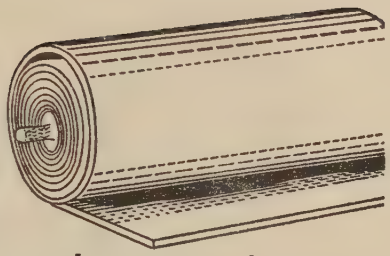
Again I quote: "It is not altogether out of the question that a veritable plague of apparitions might arise." Next thing you know, Our Lady will have to get clearance from the clergy before she can get back into her own Kingdom. Even the Queen of England is faring better than that.

In conclusion, by all means let us exercise prudence in these matters, but let us be equally careful that it does not degenerate into pusillanimity, and worse, into a cover-up for lack of zeal in spreading true devotion to Our Lady. The amount of good done by La Salette, Lourdes, Fatima, and other approved devotions is beyond calculation. And, as Mary declared at Fatima, she has come to ask our aid, not mainly in preventing world wars, terrible as they are, but in saving souls from the fire of hell. Who knows how many souls there are in heaven right now, or at least in purgatory, thanks to special graces received at one of these shrines? And what about us priests? Are we so sure of our salvation that we can easily afford to pass up these wonderful extraordinary channels of divine mercy?

It may well be that some day Our Lady will deign to visit us right here in America; when she does, let us bid her a thousand welcomes to our beloved land!

James P. O'Reilly, M.S.
La Salette Seminary
Altamont, N.Y.

P. S. Besides "The Sun Her Mantle" by John Beevers (Newman Press), two other books are now available in English on La Salette: (1) "Light on the Moun-



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Our Sunday Visitor
HUNTINGTON, IND.

Correspondence

tain" by John S. Kennedy, (McMullen Books, Inc., New York); (2) "The Story of La Salette" by James P. O'Reilly, M.S. (Paluch Co., 2712 N. Ashland Ave., Chicago, Ill.).

Impostors Hoodwinking Pastors

THERE are a number of impostors going around California, one dressed as a priest and one dressed as a brother (perhaps the same person). Both carry fake cards of identification with picture, etc. The "priest" has a Breviary, the "brother" has the Little Office of the B.V.M. The "priest" collects for certain institutions and the "brother" has different stories, e.g. he wants to get back to his house in Chicago.

It would seem that a national warning to the clergy is indicated, as these gentlemen may not confine their zeal to California.

Sincerely,
Pastor Deceptus

For Your Information

THE association of Cuban Catholic Doctors in Havana, Cuba, has issued a statement declaring that the Danish doctors who operated on George Jorgensen, former soldier in the United States Army, to change his sex had committed "a scientific and moral monstrosity."

The Catholic doctors' statement was made public after a special commission appointed by the association had completed a lengthy study of all available data on the case.

The statement climaxed wide-

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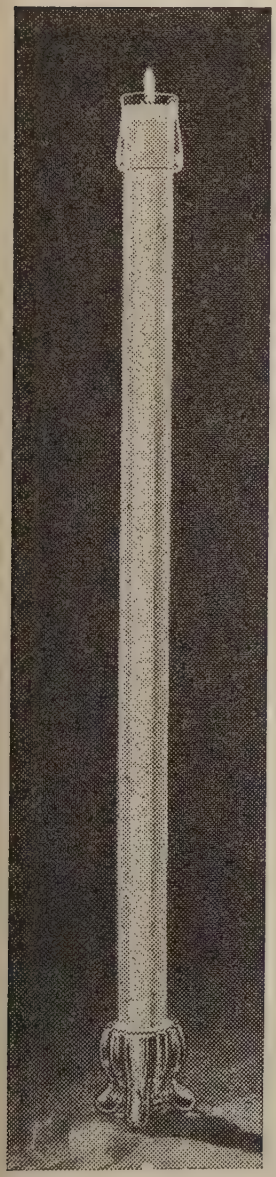

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spread discussion in Havana provoked by the appearance of the American ex-soldier in the local "Tropicana" cabaret under the name of "Christina." "Christina" has been making appearances at night clubs and other places in the United States and neighboring countries.

The Association of Cuban Catholic Doctors said it felt it had an obligation to publish the findings of the special commission in order to correct any misunderstandings in the public mind regarding the moral consequences of the operation performed by the Danish surgeons.

The Catholic doctors said that it is very rare for an individual to have the characteristics of both sexes — to be a hermaphrodite. They pointed out that in such cases a doctor may lawfully seek to complete the characteristics of the predominant sex in order to convert the patient into a normal person.

"Such treatments and operations, however, must be justified on solid scientific grounds, and must not be carried out solely to humor a patient's obsession," the Catholic medical men declared, adding:

"We have conscientiously studied and analyzed the article signed by Drs. Hamburger, Sturup and Dehlleversen of Denmark, who operated upon and treated the ex-soldier Jorgensen, (but) they make not the slightest reference to his body having any feminine organ or any characteristic of the female sex. Jorgensen was not a hermaphrodite, but definitely belonged to the male sex."

(Reports from Copenhagen indi-

cated that the Danish Ministry of Justice has prohibited Danish doctors from performing in the future any operations on foreigners similar to that in the case of George Jorgensen.)

Nature of the Treatment

The Catholic doctors said that, according to the Danish doctors' article, which was published in the *Journal of the American Medical Association,* Jorgensen was subjected to a treatment which consisted of the injection of great quantities of female hormones, an operation to suppress the male genital organs, and another to simulate in him as much as possible the exterior female genital organs.

"Naturally," the Catholic doctors added, "these measures did not convert him into a woman. It is not possible to create in the body of a man, neither by surgical means nor by hormone injections, the organs which distinguish one sex from the other. What the Danish doctors did was to convert the patient into a eunuch."

The Catholic doctors charged that the Danish surgeons had "committed a scientific and moral monstrosity energetically condemned by the Church: the double crime of sterilizing an individual and converting him into a sexless individual."

Brushing aside the excuse that the patient himself sought the operation, the Catholic doctors de-

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clared that what the Danish doctors did was "as monstrous as cutting off a leg or an arm of a neurotic or an insane person solely because he was unhappy with his arm or his leg."

"A doctor is not permitted," they said, "to remove an organ that is in a healthy condition."

The Catholic doctors said the Danish surgeons were aware of this, and had demanded that the patient keep the matter a secret. They stated that the indiscretion of the patient's parents had caused the affair to become public, and that a group of North American surgeons had written to the Danish doctors "asking them to explain on what scientific grounds they had decided to carry out the operation."

"The Danish doctors did not answer," the Catholic doctors commented, adding:

"What they ought to have done was to submit the patient to a hormonal and psychoanalytical treatment designed to verify his true male personality and to suppress his abnormal tendency."

The Catholics doctors said that meanwhile they held that the possible marriage of the ex-soldier Jorgensen to an American painter, if permitted by law, would be a juridical monstrosity, "a legal backing of a perverse union between two sexually inverted persons."

The Association of Cuban Catholic Doctors condemned the exhibitionism which had developed around the Jorgensen case, and urged newspapers not to give pub-

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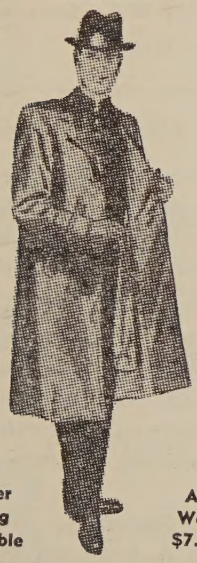

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